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VOLUME XIX.

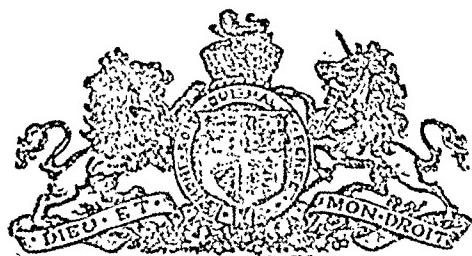
CENTRAL INDIA.

PART I.

REPORT

BY

CAPTAIN C. ECKFORD LUARD, M. A. (Oxon.),
SUPERINTENDENT OF CENSUS OPERATIONS.



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FROM

CAPTAIN C. E. LUARD, I. S. C.,

Superintendent of Census Operations, Central India.

To

CAPTAIN C. J. WINDHAM, I. S. C.,

First Assistant to the Honorable the Agent to the

Governor-General in Central India.

Dated, Central India Agency, Indore the 24th May 1902.

SIR,

I have the honor to forward herewith the report on the Census of Central India for 1901, for submission to the Honorable the Agent to the Governor-General in Central India.

The work was commenced by the late Captain A. MacIver Campbell on 2nd June 1900, afterwards taken up by me on 26th November 1900.

2. This is the first occasion on which the Census for Central India has been carried out on exactly the same lines as in British India. The same schedule was used in recording the figures, and all Tables, obligatory and optional, have been compiled. Unfortunately the destruction of all *pergana* figures after the Census of 1891 has, in certain cases, made comparison impossible and robbed the results of some of their value.

The abstraction of the records commenced in March 1901, the report appearing in May 1902, or 14 months after, which compares favourably with the time taken on the last occasion.

3. The report is divided into four volumes. The two first volumes, XIX and XIX—A, contain the letter-press of the report and the Imperial Tables, which give results by political charges. The third volume, XIX—B, contains statistics by states, and is known as the Provincial Part. The fourth volume is the Administrative volume and describes the working of the Census.

The third volume will be of most importance to Darbars. I could not in this volume give everything that had been recorded, as space would not allow of it, but I think that everything that is likely to be required administratively, has been included. If any information is wanted on special points it can always be obtained from the Tabulation Registers preserved in the office. I have also in this volume given some short notes on the Census of the more important states in each charge, and also a few subsidiary tables. Besides this a note on the effect of famine, and on overcrowding in the Agent to the Governor-General's Camp has been added.

The fourth volume gives a detailed account of the carrying out of the Census. Only a few copies are printed, as practically it will only concern the officer in charge of the next Census.

4. It will be noticed that no mention is made of Gwalior State in any volume. As a special report has been written for that State by Mr. Johnstone it was not necessary to deal with it.

5. The report is divided into ten Chapters dealing with the usual subjects. I have in each case begun the Chapter with an introductory paragraph giving, as far as possible, a résumé of the results. This will, I hope, be of use to those who are sufficiently interested in Central India to want to know something of the conditions obtaining there without being obliged to wade about in a sea of figures. I had hoped to have given in Chapter III a full account of the special forms of worship (they can scarcely be called sects), which are met with in Bundelkhand. Unfortunately the supineness of a single Darbar so delayed the collection of the necessary information that I have been reluctantly obliged to abandon this scheme, and content myself with a brief sketch only.

6. Chapter VIII deals with a difficult subject of which I do not profess to have any special knowledge. All that is intended is to give local examples illustrating, certain caste institutions which regulate inter-marriage and social intercourse. I had also intended, originally, to give a fuller account of certain tribal characteristics, but when the Ethnographic Survey was sanctioned I cut the matter out.

A good deal of information was collected on miscellaneous subjects, such as tattooing, curious sect marks, etc., but I found that without many diagrams it would be impossible to deal with it properly, and therefore I have not touched on it.

7. As to the conduct of the work I think all Darbars and Native State Officials may fairly be congratulated on the carrying out of the enumeration.

The Provisional Totals were all sent in on March 6th—no inconsiderable achievement in a country where elaborate arrangements are often required to ensure rapid communication owing to the broken nature of State areas in Central India, and the lack of telegraphs. In spite of the haste used in getting in results these totals only differed by 0·02 from the final results arrived at after abstraction.

Where all have done their best it may be invidious to draw comparison, but the clearest and best written up books among the large States were those from Riwa, among the small from the Petty States of Bhopawar.

8. Besides the figures the Census has entailed endless queries on endless subjects. I can only tender my grateful thanks to all Political Agents and State Officials, to whom, I fear, I have been a wearisome burden, for the able and ready way in which they have supported me. In conclusion, I must offer my special thanks to Rai Sahib Kashi Pershad of Charkhari, who besides supplying me with numerous interesting notes has in truth done everything for the Bundelkhand Census. Also to Mr. D. F., Vakil of Ratlam, Khan Bahadur N. M. Khôry of Dhar, Lala Raushan Lal, Superintendent of Narsingarh, and Rao Bahadur Narayan Rao Bhikaji, late Diwan of Jhabua for their admirable monographs on various subjects, which have done much in adding interest to the pages of the report and in assisting me in my endeavour to give some life to the very dry bones of Census. To Bhau Shastri of Indore my thanks are due for information on castes and local groups.

The Gwalior Census was carried out entirely by Mr. Johnstone, who had this burden added to his ordinary duties—no light task. My sincerest thanks are due to him for the help he has given me, and for the way he put up with and adopted my methods. A pleasanter colleague to work with I could not have wished for. To Rai Sahib Pandit Dwarka Nath, his Personal Assistant, I would also convey my thanks.

For the care with which the work has been done at the head-quarter office I am deeply indebted to the untiring energy displayed by my Head Clerk Shridhar Pant, than whom I could wish for no better assistant in work of this kind, and also by Gopal Rao Khanwalkar who did all the work of preparing subsidiary tables and the various calculations which were necessary. S. M. Chunekar, who was deputed by the Indore Darbar to look after their portion of the Census and who has been at head-quarters throughout has done first class work and relieved the Imperial staff of much trouble.

It is impossible to mention by name all who have worked with me. The following who had charge of Agencies, Messrs. K. M. Pusalkar, B. A., Maneckji Jamshedji, R.G. Natu, B. A., C.M. Tembe, Uttam Narayan, Dinshaw Bazonji and Shiva Pratap deserve all praise. I trust that the many others who have worked with me and done good service will accept my thanks for their exertions.

I must also thank the Darbars of Dhar and Ratlam, and Seth Chand Mal of Ratlam for kindly placing houses at my disposal during the abstraction.

9. Sir Lepel Griffin said in regard to the Census of Central India in 1881 :—

“ It must be understood that the returns of Central India are only approximate and only approaching the truth in that they concern areas so large and populations so varied, that the average percentage of error being the same and the excess in one direction counterbalancing the deficiency in the other, a reasonably correct result may be assumed to have been obtained. But to accept these figures for purposes of more minute and precise analysis, to assume the figures supplied by the States to be data from which correct and useful conclusions may be drawn would be altogether to mistake their character, and if these conclusions purely fanciful and fictitious were incorporated with the accurate reports and irrefragible deductions of the Census of British India an element of error would be introduced which would vitiate the whole proceedings of the Census.”

“ The Census returns of Central India are for comparative and deductive purposes not worth the paper on which they are written.”

I think the Census may on this occasion lay claims to greater accuracy and be held worthy of incorporation with those of the rest of India, and that the experience now gained will materially increase the accuracy of the next enumeration.

I have the honor to be,

SIR,

Your most obedient servant,

C. E. LUARD, CAPTAIN,
Superintendent of Census Operations,
Central India.

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INTRODUCTORY.

I. *Central India*.—Judging from experience it would appear to require strong measures to impress people with the fact that Central India is not the Central Provinces nor even a part of the Bombay Presidency. I have been so far unable to obtain any definite information as to how the name of Central India, a translation probably of "Madhya Desha" or the middle country came to be restricted to this Agency. The name as used by Hindu Geographers appears to have had a much wider signification.

Colonel Tod appears to have first used the term in 1815 when drawing a map of a portion of Rajputana and Malwa, (*Vide "Western India"* xx).

The Central India Agency was formed in 1854 when Sir R. Hamilton was appointed Agent to the Governor-General.

"North-West Provinces and Oudh" read "United Provinces of Agra and Oudh" throughout this Report.

Greece, Denmark, and Switzerland, combined.

It is bounded on the north and north east by the North-West Provinces, on the west and south-west by Rajputana, some Native States of the Bombay Presidency, and Khandesh. The Central Provinces and the Bengal district of Chutia Nagpur enclose it on the south and east, while the Jhansi district of the North-West Provinces separates the two tracts.

2. *Physical Characteristics*.—The physical characteristics of a country, geological and climatic, are so intimately connected with the means of subsistence of the people, which determine their distribution over its area, as well as with its ethnology, that I think a brief description of these characteristics will not be out of place here.

We may divide Central India into three great natural divisions. The Highlands of the Malwa Plateau, with a mean elevation of some 1,500 feet above sea-level; the Low-lying country some 600 feet above sea-level, comprising the greater part of the Eastern section of the Agency; and the Hilly-tracts which lie mostly to the South.

3. *Geological History*.—To take the Highlands first—

Every traveller from Bombay into Central India must have noticed the abrupt rise he makes after passing Barwaha and Choral stations on the Holkar State Railway. This rise takes him over the edge of the Vindhya range and on to the Malwa Plateau. He will, during his journey, have been struck with the similarity in the appearance of the country passed through.

Great undulating plains, separated by flat-topped hills, whose sides are boldly terraced, with here and there a scarp rising above the general level : the flora consisting of long grass, stunted trees, and scrub, which owing to the prevalence of deciduous plants is, except in the rains, of a uniform straw colour. Abul-Fazl, the author of the *Ain-i-Akbari*, thus describes the Plateau "the situation of this Soobah, (of Malwa) compared with the other parts of Hindostan, is somewhat high, and all the land is arable. Both harvests are very good, Wheat, poppies, sugarcane and grapes are here in high perfection. In Hasalpur (near Mhow) the vine bears fruit twice a year. The betel leaf is very fine. Here are manufactured very good cloths." (Gladwin).

The foundation of this plateau is a bed of sandstone and shales belonging to the Vindhyan series. This bed which stretches east and west from Sasse-ram to Nimach, and north and south from Agra to Hoshangabad comprises the whole of the Agency, except the northern part of Bundelkhand.

On the plateau itself the sandstones are generally overlaid by the "Dekhan Trap" a blackish coloured basaltic rock of volcanic origin, the high-level table-land having been formed by a succession of Lava flows, the valleys of Central India being merely "denudation hollows", carved out by the action of rain and rivers. It is apparently the northern limit of what was once a vast basaltic plain stretching from Guna to Belgam, "one of the most gigantic out-pourings of volcanic matter in the world" (Geikie). The sandstone bed on which it rests is visible at a point just north of Guna, and in a small area round Bhilsa and Bhopal, as it is in these places freed from the layer of Trap.

The Low-lying land includes roughly that part of the Agency which lies to the east of the Plateau and comprises the greater part of the Bundelkhand and Baghelkhand political charges, and the country round Gwalior. The formation save in north Bundelkhand is sandstone of the Vindhyan series free as a rule from 'Trap'. In the north of Bundelkhand the prevailing rock is Gneiss (a very old formation) and Quartz. The Quartz takes the shape of long serrated ridges which are in many places a characteristic feature of the landscape. Trap appears here and there in intrusive "dykes".

The Hilly-tracts lie chiefly to the south of the Agency, where the Vindhya, Satpura and Kaimur ranges are met with. The country is rough forest and jungle land little used for cultivation.

4. *Soil and Crops.*—The greater part of Central India is covered with the well-known "Black Cotton soil", produced by the disintegration of the Trap rock. It is a very rich loamy earth, possessing an unusual power of retaining moisture, which makes artificial irrigation little needed. Its great fertility is largely due to the organic matter it contains. Opium and Millet are the principal crops grown upon it.

The ordinary "Red soil" covers a large part of northern Bundelkhand and, as it requires much irrigation, tanks are a special feature in this country.

A word may be said regarding the "red laterite" (*lateritis* = a brick), which overlies the Trap in many places, as at Nimach. It is a bright red earth containing a large proportion of iron salts from which it gets its colour. It is too porous to be of much use agriculturally.

The crops grown in any country are of course dependent on the soils met with.

In Malwa on the Plateau land there is considerable variety of soil.

First comes the "Black Cotton" already mentioned, known locally as "Maletry," "Mal," or "Mar." It bears Opium, Cotton and Millet crops.

Next in order of fertility comes "Gohali" a black soil but much lighter, more sandy in constitution. It bears Wheat, Gram, Alsi (linseed), Juar, etc., without irrigation ; Sugar-cane and Opium with careful irrigation.

"Adan" common garden soil requiring irrigation.

Common to both Lowlying and Hilly country are "Kharda" a light sandy soil often strewn with boulders, and "Bardi" which is much akin to it. They bear Makka and Juar, and require irrigation.

The Lowlying tracts also have a fertile soil called "Galat" which will bear Oats, and, when water is very plentiful, rice.

The Hilly tracts are in most places covered with a soil called from its colour "Pandhri," a white sandy stone-strewn soil not of much use in cultivation.

The tables attached shew the crops, their seasons and the side, east or west of the Agency in which they are chiefly grown ; where possible area and out-turn are given.

In the east the poor man's crops, and therefore the most important, are Saman, and Kodo, while in the west Makka is the most important.

The staple products of the east are Bajra, Kodo, Kutki, Latera, Saman, Barley, and Gram, of the west Bajra, Juar, Cotton and Opium.

This account is not exhaustive but will give some idea of the difference that exists between the east and west or roughly speaking the Plateau and Lowlying country.

These natural divisions of Plateau, Low-lying land and Hilly-tracts will be used throughout the report in commenting on the results.

These divisions differ slightly from those decided on by H. E. the Viceroy. I have made this selection as I think it brings out better local, physical, and ethnological variations. In the Imperial scheme Gwalior, by which Gwalior Residency is no doubt meant, and Bundelkhand are included in the Plateau.

There is, however, a very great difference in the country. The descent off the Plateau near Gwalior town is most marked, and the difference in climate such as every traveller cannot fail to notice when he passes from the high land into the district round Gwalior. From this point the country is practically the same, and stretches east to the end of the Agency, embracing all Bundelkhand and Baghelkhand except such portions as I have placed under the "Hilly Tracts" division.

Ethnologically as well as climatically the differences between the Plateau and the Eastern part of the Agency are distinct and the languages markedly so.

On the Plateau we meet with the Rajput races, families whose ancestry can be traced back for centuries, with all their numerous offshoots. In the Lowlying country we find Rajputs again but to a large extent Rajputs whose descent is mixed and with whom the families of the Plateau will in most cases have no marriage connection whatever.

These low-lying tracts embrace part of the "East Satpuras" region of the Imperial scheme and part of the Central India Plateau (Bundelkhand).

The Hilly tracts are climatically very distinct from the Plateau and physically consist of rough jungle land sparsely inhabited.

The races met with are semi-civilised tribes who often flee at the mere sight of a white man, and who have as yet, in most cases, been but little affected even by the all pervading, all embracing Hindu religion of their rulers.

My division of the Hilly tracts includes all the Vindhya, Satpuras, and Kaimur ranges and thus takes in a part of the "Central India Plateau" and "East Satpuras" regions of the Imperial scheme.

5. *Climate.*—Our *data* of the climatic factors of Central India are somewhat scanty, but such as I have been able to get from the Meteorological Department are condensed in the Subsidiary Table. This shews that the Plateau is distinguished from the Low-lying tract by the greater equability of its mean temperature during the year, while its diurnal range is considerable. Thus in Indore the temperature ranges through some 30° in January, while at Nowgong it falls through some 26° only. In July, there is a difference of some 5° between the maximum temperature of Indore and Nowgong. These peculiarities of the Plateau climate have long been known as their further quotation from the *Ain-i-Akbari* shews.

"The climate is so temperate that in the winter there is no occasion for warm clothing, nor is it necessary in summer to cool the water with salt-petre. But in the four rainy months, the night here is cold enough to render a quilt necessary." (Gladwin).

The great mountain range which runs across the peninsula at the south of the Agency has a marked effect on the climate. Together with the two parallel valleys of the Narbada and the Tapti this range gives the prevailing wind its west to east direction, and also assists to condense and distribute much moisture over Central India.

The greater part of the Agency is fed by the "south-west" monsoon. There is no change of wind as in northern India but the rapid substitution of a saturated west wind for a dry one takes place, accompanied by a great fall of temperature. This rain-bearing current from the sea reaches Central India, as the average of the last 10 years' shews, about July 12th and lasts till the end of September.

The Eastern part of the Agency, which lies near the Gangetic plain is partly served by the "north-east" monsoon as well as the "South-west," being situated near the junction of the two currents. The rains here last rather later, as a comparison of the relative humidity of October, November, and December in Nimach and Nowgong shews.

There are no good *data* for the rough hilly tracts, but it would appear that their rainfall is much the same as that of the Plateau.

6. *Administrative Divisions*.—As can be seen in the Subsidiary Table, the Central India Agency is for administrative purposes divided into eight units, two classed as Residencies and 6 as Agencies. For the purposes of the returns these divisions have been treated as if they were "Districts." Many changes in area have taken place since 1891, the most important being the formation of the Indore Residency under a Resident. Every endeavour has been made to adjust the areas but the absence of regular surveys in most States makes the task almost impossible, and the result at best only approximate. Where surveys have been made the result has generally been to reduce the supposed area, and it is probable, I think, that fresh measurements will still further reduce the figure, States being inclined to overestimate their territory.

The Railway area was in 1891 distributed according to the magisterial jurisdiction. This seems to me a mistake as it is with territorial divisions only that a Census is concerned, and I have, therefore, included this area in the territory of the Agency in which it is situated. The one British District of Manpur, which lies in Central India, is included in the Bhopawar Agency, as it is administered by the Political Agent there.

I may call attention here to the fact that I have avoided using the word Agency in reference to the districts under Political officers as I found that much confusion arose between Political Agencies and the Central India Agency. I have, therefore, throughout the report used the term "Agency" for the whole Central India Agency only, and "political charge" or "district" for the territory under Political Agents.

A BRIEF DESCRIPTION OF THE CENSUS.

7. *Previous Enumerations*.—The First record we have of an enumeration taking place in Central India is that of a portion of Malwa which was carried out by Sir John Malcolm in 1820.

Only a small section of the country was dealt with, and the record was restricted to the number of houses and people. I have in the Provincial Volume compared these figures with those of later enumerations.

The next enumeration, the first attempt at a systematic Census, was made in 1881.

This enumeration was done by States only, not by Political charges. A comparison of results with those of the last Census and that of 1891 will be found in the Provincial Volume.

A modified schedule was used on this occasion containing only eight columns instead of twelve as the British India Schedule did. The British India Schedule was, however, used in the case of Railways and Cantonments.

The modified schedule recorded—

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Serial Number.	Name.	Sex.	Age.	Religion.	Caste.	Birthplace,	Occupation

The next Census took place in 1891.

The same method was adopted as regards schedules as in 1881. The compilation was done at the headquarters of each political charge.

8. *Census of 1901*:—The present Census is the first in which exactly the same information was collected as in British India, and the same tables prepared for the whole Agency, no distinction being made for Railways and Cantonments. The compilation for whole of Central India, except Gwalior State, was done at a Central Office at Indore.

9. *Units of Enumeration* :—The unit of enumeration was the State. Large States appointed their own Census officer, in the case of small States and Estates the Political officer appointed a man to supervise the operations of a group of such small holdings.

There was one exception to this procedure, the Gwalior State had their own Census Commissioner, Mr. Johnstone, who wrote a State report. The Gwalior figures, except in so far as they form part of the total figures, are, therefore, not touched on in this report, and no Gwalior State Tables are given in Vol. XIX-B.

The first action of a State Census officer was to divide up his territory into units of convenient size.

The experience of the two previous enumerations had made matters easier. No trouble was met with even in enumerating the wild tribes who were dealt with through men whom they knew well and trusted. Generally the work was very well done in spite of difficulties as to agency, want of communications, etc., which had to be overcome.

The schedule on this occasion contained sixteen columns recording :—

- (1). House Number.
- (2). Serial Number.
- (3). Name.
- (4). Religion and Sect.
- (5). Sex.
- (6). Married, Unmarried or Widowed.
- (7). Age.
- (8). Caste and Sub-caste or Race and Tribe.
- (9). Principal occupation.
- (10). Subsidiary occupation.
- (11). Dependency.
- (12). Birth-place.
- (13). Language and dialect used at home.
- (14). Literacy.
- (15). Knowledge of English, if any.
- (16). Infirmity.

The most difficult column was No. 11. In condense a n was entered the occupation of the individual on whom the person dependent was dependent, e.g., in the case of a Khidmatgar's child, the "soutn column (11) was "Khidmatgar" and meant that the child was dependent on a Khidmatgar for livelihood. It was not, I must confess, easy to give a general rule by which an enumerator could say, especially in the case of women, when a person was to be considered as dependent. I went into the question most carefully during my tour and I think that the difficulty was to all intents and purposes surmounted, but the column was not an easy one to fill in correctly, and a certain number of wrong entries probably took place.

I found that peculiar ideas existed in one district as to what should be entered in the Language column. This, however, I set at rest by a circular notice and save for a return of Sanskrit from one State the record was correct.

To begin with the smallest unit the "Block" was a group of from 30 to 50 houses. It was in charge of an enumerator whose duty it was to record all persons living in the houses, and to go round and check these entries on the night of the Census proper.

The "Circle" was the next unit. It consisted usually of 10 to 15 Blocks, and was in charge of a Supervisor who saw that the enumerators did their work properly, and understood orders.

The next unit was the "Charge." It was composed of a group of Circles, and was under a Superintendent, who attended to the general management of the Charge. The Charge was as a rule some recognized revenue or magisterial division of the State such as a tahsil or pergana.

The basis of the enumeration was the "House." For Census purposes this had to be defined. In Central India it was laid down that every building having a separate main entrance leading into a street was to be given a separate number. Thus a two-storied house in a town with only one doorway, even if let in flats, would have but one number assigned to it. Large buildings such as palaces were treated as separate blocks, while rows of servants quarters were given one number for the row and letters to distinguish the rooms thus, $\frac{24}{A}$, $\frac{24}{B}$, etc. House-lists were prepared giving the number of people in each house and the number of families.

10. *Agency.*—It was not generally speaking easy to obtain persons qualified to act as enumerators. The native States in Central India have not as a rule a revenue establishment from which it is possible to borrow men, and schools are not sufficiently numerous to provide youths who can read and write, in any quantity. In one small State only two persons sufficiently literate to have carried out the work could be found, one was the "Kamdar" the other the State accountant, as it was not possible to obtain their services, enumerators had to be imported. This was an extreme case but similar difficulties confronted us in many places.

11. *Preliminary Record.*—This record was written up in January and checked in February so as to be ready for the final checking made on the night of March 1st.

12. *The Census.*—The Census proper took place on the night of March 1st, 1901.

On this night between the hours of 7 and 11 P. M. each enumerator went round the houses in his block and checked the entries, striking out persons who had died or gone away since the Preliminary Record had been taken, and entering any children born or people who had arrived.

13. *Special Cases.*—Special arrangements were made for the enumeration of serais, railway trains, big fairs, fords, wandering tribes, etc.

14. *Provisional Totals.*—Orders were given that the provisional totals as they are called, that is the totals hastily added up after the checking on March 1st, should reach the Census Commissioner by March 7th.

To do this all the Charge Superintendents were ordered to get their totals made up and telegraphed or sent in to the Political Officer in charge of their district as soon as possible. The Political Officer then wired the total figures for his Agency to the Census Commissioner direct, a copy of the telegram being sent to Indore.

This involved a great deal of arrangement as Post Offices and Telegraphs are very few and far between in Central India.

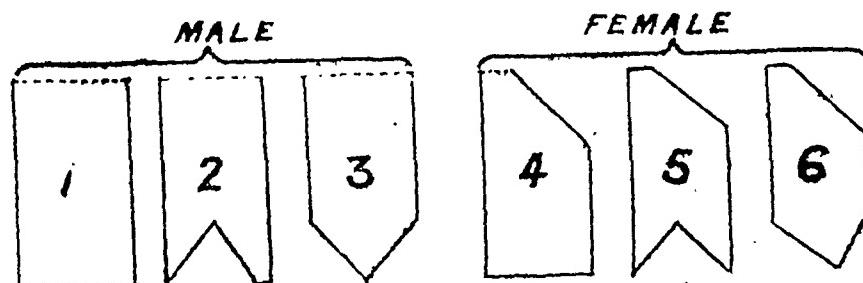
One State had, I am informed, 40 sowar dâks bringing in results from distant places.

The totals were necessarily made up very rapidly, but evidently with great care, as there was a difference of 1,814 only on a total of 8,000,000 or 0·02 per cent.

The first political charge to complete its total was Indore Agency and the final figure for Central India was sent to the Census Commissioner on 6th March.

15. *Abstraction.*—As soon as the State Census officer had got in all his books they were sent to Indore where an office had been started for abstraction and tabulation. As soon as the books were received in the Indore office they were arranged in series by perganas, States and Agencies. Every book was then read through by examiners who noted all mistakes, corrected entries made in the wrong column and any other slips which it was possible to rectify. It was found that most mistakes were made in column 11. The best written up books were those of Dewas, Indore, Nagod, Riwa, Sihor, Maksudangarh, the minor States of Bhopawar, Chhattarpur and Ratlam. The books were then issued to the abstractors. It is the system of abstraction followed in this Census that has enabled the results to be arrived at so quickly.

16. *Abstraction by Slips.*—The abstraction was carried out by the "Slip system." The system of using slips to write up the information in the schedules was first introduced by Professor Von Mayer in the Bavarian Census of 1871. The system followed here was a modification of the Bavarian one, devised by Mr. Risley. Slips of paper were prepared differing in colour and shape and on to these the information out of the schedules was written. There were six different kinds of slip, shewing by their top shape Sex, their bottom shape, Civil Condition, and by their colour, Religion. The diagram below will make this clear.



Numbers 1, 2, 3, it will be noticed are all cut square at the top, this square top denotes a "Male" slip. In 4, 5, 6 the top right hand corner is cut off, this denotes a "Female" slip. There are in each of these sets of slips, three shapes given to the bottom of the slip, the square bottom marking "Married condition," the Δ shape "Unmarried," and the pointed shape "Widowed." Numbers of slips of these six kinds were cut out in paper of different colours, each religion being assigned a particular shade, Mahomedans were given White, Hindus Yellow (Badami), Animists Purple, and so on.

Packets of these slips were then given to abstractors who arranged them in the pigeon holes of their tables (See picture at beginning of Report). All the slips in a horizontal row are of one colour, all the slips in a vertical row of one shape. Thus in hole No. 1 of the top row slips of white colour and shape No. 1. i.e., Male, Married will be found, in the hole immediately below this will be found slips of the same shape but yellow in colour, i.e., for Hindus, in the hole below this is a purple slip of the same shape used for Animists. If we follow along the top row horizontally we shall find that all the slips are white, but that the slip in the second hole is of No. 2 shape, i.e., Male Unmarried, while that in No. 3 is of shape No. 3, i.e., Widower. In No. 4 hole is a slip of shape No. 4, i.e., Female Married, and Nos. 5 and 6 slips of shape Nos. 5 and 6, representing Females Unmarried and Widows, respectively.

In the next row we shall find the slips repeated in the same order but yellow in colour representing Hindus, while in the row below this they are purple for Aminists, and so on. We will now suppose that an abstractor has got his table arranged and is about to set to work. He seats himself before the table and is given a book of schedules. He first looks through the book to see if the serial numbers of those enumerated are in order, if these are correct he proceeds to work. He then proceeds to read the first entry in the book of schedules.

We will suppose that he finds the first entry is that of a Mahomedan Female Unmarried.

He takes out two slips from hole No. 5 in the top row and gets slips of white colour and shape No. 5, that is with the top right hand corner cut off denoting a Female and a Δ cut out below marking the Unmarried condition.

As information regarding Religion, Sex and Civil Condition are thus shewn by the colour and shape he has only to write in other facts recorded in the schedule, part of this information is recorded on one slip and part on another.

He first of all writes "A" on one slip and "B" on the other, and on both slips the number of the book of schedules and the serial number of the person. He then takes the "A" slip and on this he writes the information he finds recorded as to :—

1 Sects recorded in Column (4) of the schedule.

2 Age do. do. (7) do. do.

3 Caste, Tribe, etc., Sub-

caste or sub-tribe do. (8) do. do.

4 Literacy do. (14) do. do.*

5 Knowledge of English do. (15) do. do.

6 Infirmity recorded in do. (16) do. do.†

*He writes down the languages known, e.g., "Hindi, Marathi."

†He records the infirmity, e.g., "bad, deaf, dumb, or if such as the case may be."

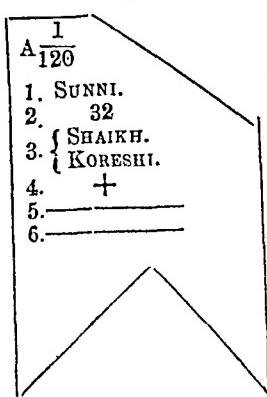
When a person was illiterate a cross (+) was put, and in cases where the entry was negative in character, a line was drawn (—).

On the "B" Slip was entered :—

- | | | | | |
|--|---|-----|------|---|
| 1 Caste or tribe (not sub-division) from column (8) of the schedule. | | | | |
| 2 Principal occupation recorded in | " | (9) | " | " |
| 3 Subsidiary | " | " | (10) | " |
| 4 Dependency | " | " | (11) | " |
| 5 Birth-place | " | " | (12) | " |
| 6 Dialect spoken at home | " | " | (13) | " |

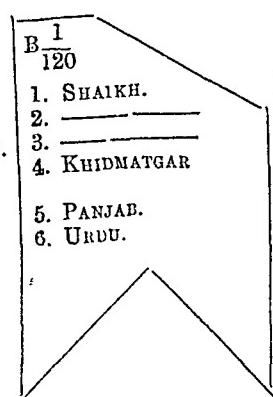
I will give a diagram of the instance we have taken shewing how the written up slip appears when complete.

Slips for, Mahomedan woman :—



SHE IS.

1. OF SUNNI SECT.
2. 32 YKARS OLD.
3. { A SHAIKH.
4. IS ILLITERATE.
5. DOES NOT KNOW ENGLISH.
6. HAS NO INFIRMITY.



SHE IS.

1. AS BEFORE A SHAIKH.
2. NO PRINCIPAL OCCUPATION
3. , SUBSIDIARY OCCUPATION
4. IS DEPENDENT ON KHI
MATGAR.
5. WAS BORN IN DELHI (PANJAB).
6. SPEAKS URDU.

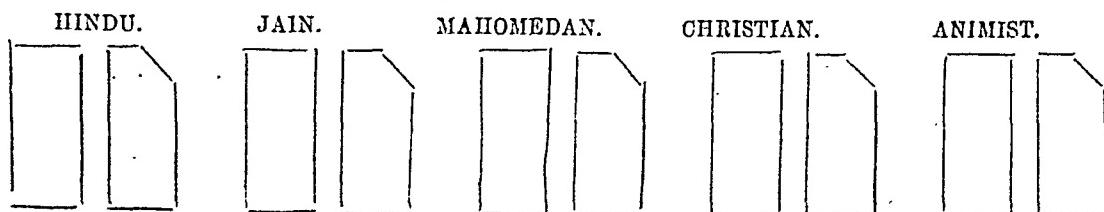
For every person two such slips were written up. As soon as a whole book was finished the "A" and "B" slips were made up into two packets and labelled so as to shew to what *Pergana* or Town, Village or *Mohalla* and Block they belonged, what number of slips there were in the bundle, who abstracted them, the date and checker's signature.

The two bundles were tied up inside the book and passed on to the checkers.

The checking was done by two men at a time for each book, one read the slips while the other checked the entries with the book. When checked the book was put aside until required for sorting.

17. *Sorting and Tabulation.*—We now come to the stage at which the slips have to be sorted so as to give the information required for the various tables. Each sorting was made so as to lead on to another. Generally speaking it was a process akin to dealing a pack of cards, as if consecutive deals were made so as to get the cards into a particular order, each deal leading on to the next. Men were told off in gangs, several gangs being under a supervisor. A whole *Pergana* was handed over to the gang who then proceeded to sort for all tables. To shew the method followed, I will give the sorting for a few tables as an example.

The VIth table was taken first. For this table it was necessary to get the slips sorted in groups by Religion and Sex. To do this the slips were sorted into heaps of the same colour and same top shape, (bottom shape being left out of consideration). Say there were five religions the sorter had to make ten heaps two to each religion thus :—



He then counted the number of slips in each heap and entered the figure in a "Sorter's Ticket."

This is a form which differs with each table. For the VIth Table it is as below :—

Table VI—Sorter's Ticket.

Agency.....

State.....

Pergana.....

Religion.....

Book No.	Persons.	Males.	Females.
Total ...			

Passed for Tabulation

Signed

Signed.....

Sorter

Dated.....

Dated.....

These tickets were found invaluable in enabling mistakes to be traced and checked. When all the sorters had finished their tickets they assembled and made a combined ticket for the unit, from which the figures had only to be transferred to the actual Table.

We will now return to the sorting. When the VIth table is finished each man has heaps of slips before him sorted by sex and religion.

The next table dealt with was Provincial Table B giving distribution of non-Christian religions by sect.

He takes up each religion heap in turn, preserving the division into male and female, and re-sorts into sect groups getting several small heaps one for each sect.

He then as before adds them up and records them on a ticket.

The sorter then recombines the sect groups into heaps of religions.

These have now to be divided up for Table VIII which records Literacy by age-periods, 0-10, 10-15, 15-20, 20 and over. The heaps were sorted first of all into Literate and Illiterate and the Literate heap further divided up into age groups and language groups of which last there were 4, Hindi, Marathi Urdu, and English. This was found the quickest method as the literate of Central India are in a very large minority. The numbers of illiterate and of literate under each age-period were entered in the tickets, and combined as before.

The next table dealt with was Table VII giving statistics of sex by civil condition and age-periods.

The age-periods into which the slips had been sorted were sub-divided to give the smaller periods now required, viz., 0, 1, 2, 3, 4, 5, and then quinquennial periods, six groups being at the same time made up, one for each civil condition and 3 to each sex. The result may be represented thus:—

Mahomedans and so on for other religions.

Males	Females
□ □ □ □ □	□ □ □ □ □ = 1. 2. 3. 4. 5. years of age.
□ □ □ □ □	□ □ □ □ □ = 5-10, 10-15, 15-20, 20-25, 25-30.
□ □ □ □ □	□ □ □ □ □ = 30-35, 35-40, 40-45, 45-50, 50-55
□ □	□ □ = 55-60, 60 and over

This will, I think, give a sufficiently succinct idea of the system followed. The remaining tables were dealt with in the same fashion.

18. *Tabulation* :—The next step was to write up the tables from the Sorter's tickets.

Tables were first written up by perganas and then combined to give State and Agency totals, and finally the total for all Central India.

19. *A brief comparision between the old system and the new slip system of Abstraction.*

In 1881 the Sheet System was used for Abstraction, that is one man called out all the entries in the book and several persons noted down the particulars on different sheets. Each sheet represented a block or village and in the case of certain Tables were most unwieldy in size

Four sheets were used:—

- (1) For Age, Sex, and Religion.
- (2) For Religion and Caste.
- (3) For Birth-place.
- (4) For Occupation.

In 1891 the abstraction was conducted by passing the book through 4 hands each person noting certain particulars on sheets in the same way as in 1881.

On both these occasions a stroke or tick mark was made to represent each individual.

There was no distinctive colored paper for various religions.

The religions, sexes, and age-periods were printed on the sheets.

The abstractor was very liable to put a stroke in the wrong place as the trouble of running the eye down to the correct column was great. This tended to make the poster write down the particulars in whatever column he chose.

Again in cases of re-abstraction the whole book had to be done afresh, which was a waste of time and trouble.

There was thus very great danger both of making entries in wrong places and of fudging to complete the task assigned, as re-abstraction meant so much toil and trouble.

The system adopted in 1901 was more accurate and trustworthy and entailed less time and labour, while check was very simple and possible at several stages.

As the slip color and shape distinctly shewed religion, sex, and civil condition there was no chance of making mistakes in these particulars, any mistake being at once visible to the eye ; and there was far less inclination to fudge as the abstractor had to write out all the particulars on the distinctive slips which were eventually checked by special men and bad work meant loss of pay.

Whenever re-abstraction was necessary all that the Poster had to do was to re-write a few slips instead of copying the whole book on the old system.

The progress of the work was far quicker, more accurate and more trustworthy.

20. *Cost*.—The cost of enumeration, abstraction, and tabulation was borne by the states concerned in 1881, 1891, and 1901. The charges for the supervising establishment were met from Imperial Funds. Information as to the expense incurred by the Native States is not at present forthcoming, but when it arrives later on mention of it will be made in the administrative volume.

The actual Imperial expenditure per 1,000 of population and per 1,000 houses is compared below :—

	1901.	1891.	1881.
Actual expenditure	... 61,500.	48,622.	18,891.
Cost of per thousand population	... 7·1	4·7	2·0.
Do. houses	... 36·2	24·7	11·2.

In this connection it is to be noted that on this occasion the work was carried out exactly as in British India. The full schedule was used and not a modified one, while all tables optional as well as obligatory have been done. Added to this all statistics have been done on two methods, once by administrative units, and again by states. When this is taken into consideration, the increase of 0·24 per cent. i., e., about 4 annas per 100 persons is not excessive.

Subsidiary Table No. I.
OF RAINFALL.

YEAR.	PLATEAU.			LOWLYING LAND.			HILL TRACTS.		
	Rainfall.	Rainy-days.	Max-fall.	Rainfall	Rainy-days.	Max-fall.	Rainfall.	Rainy-days.	Max-fall.
1891 ...	37.29	38	3.66	42.35	52	5.30	26.14	44	3.25
1892 ...	39.95	47	4.34	44.41	29	5.24	41.50	38	3.29
1893 ...	56.95	54	4.37	45.24	58	3.53	58.87	55	3.23
1894 ...	36.70	58	3.91	52.99	62	4.80	51.31	52	5.47
1895 ...	30.92	44	3.88	33.70	48	3.34	30.44	48	2.84
1896 ...	32.66	36	3.93	27.27	37	3.47	32.39	43	4.24
1897 ...	33.64	41	4.40	37.06	47	4.29	32.68	46	3.47
1898 ...	36.64	43	4.77	42.11	53	3.65	50.89	48	4.39
1899 ...	19.92	23	4.51	31.23	33	4.94	19.42	27	3.06
1900 ...	42.66	48	5.71	35.04	48	2.53	32.93	40	2.86
MEAN ...	35.41	40	4.37	37.68	48	4.11	34.43	45	3.62

Subsidiary Table No. II.
OF MEAN TEMPERATURE AND HUMIDITY.

MONTH.	PLATEAU.						LOWLYING LAND.					
	Indore.			Nimach.			Satna.			Nowgong.		
	Max.	Min.	Hum.	Max.	Min.	Hum.	Max.	Min.	Hum.	Max.	Min.	Hum.
November ...	84.8	55.0	58	85.8	56.1	48	83.0	55.0	63	82.6	55.4	71
December ...	80.8	50.4	61	78.8	50.4	54	75.8	48.6	68	75.3	48.1	75
January ...	79.1	48.9	64	76.9	48.7	56	74.5	48.5	72	73.4	47.4	77
February ...	83.4	52.4	53	81.3	52.5	48	79.3	53.3	60	79.4	51.0	67
March ...	92.3	60.1	41	91.2	61.2	36	90.6	61.5	39	91.4	60.3	48
April ...	101.3	70.8	42	101.2	72.3	37	101.7	72.7	26	102.8	72.1	33
May ...	103.0	76.5	53	103.7	77.9	52	106.0	81.0	30	107.3	80.7	35
June ...	95.7	76.0	72	98.7	77.9	69	99.3	81.5	58	100.9	82.4	59
July ...	86.2	73.0	85	88.9	74.5	82	88.7	77.6	82	90.3	78.5	82
August ...	82.9	71.4	89	85.6	72.2	85	86.2	76.3	87	87.6	77.1	90
September ...	85.2	70.2	87	87.9	71.4	81	88.3	75.0	81	89.6	75.2	83
October ...	88.9	62.7	63	91.4	63.9	51	88.0	65.6	67	89.6	64.8	70
YEAR ...	88.8	64.1	64	89.3	65.0	58	88.4	66.4	61	89.4	66.0	66

Subsidiary Table No. III.
COMPARATIVE TABLE.

	COLD SEASON.				HOT SEASON.				RAINY SEASON.			
	Max.	Min.	Range.	Hum.	Max.	Min.	Range.	Hum.	Max.	Min.	Range.	Hum.
	Plateau ...	51.8	29.6	55	98.4	71.6	26.8	50	86.1	70.0	16.1	78
Low Lying Land ...	77.9	51.1	26.8	69	99.8	74.0	25.8	41	88.5	73.8	14.7	80
DIFFERENCE ...	3.5	0.7	2.8	-14	-1.4	-2.4	1.0	9	-2.4	-3.8	-1.4	-2
JANUARY.				MAY.				JULY.				
	Max.	Min.	Range.	Hum.	Max.	Min.	Range.	Hum.	Max.	Min.	Range.	Hum.
Plateau ...	78.0	48.8	29.2	120	103.3	77.2	26.1	105	87.5	73.7	13.8	167
Low Lying Land ...	73.9	47.9	26.0	149	106.9	80.8	26.1	65	89.5	78.5	11.0	164
DIFFERENCE ...	4.1	0.9	3.2	-29	-3.6	-3.6	...	40	-2.0	-4.8	2.8	3

Political Charge.	Comprising	Area in square miles approximately.	Population per square mile.	REMARKS.
(1) Gwalior Residency ...	Gwalior State and 11 Small States and Estates.	Plateau = 12,170·27 Lowlying = 5,884·00 Total = 18,054·27	82·3 201·5 121·2	Stations—Gwalior Residency and Guna. Ceded lands on Railways. I. M. R. 191·3826 mileage.
(2) Indore Residency ...	Indore State and 2 Estates.	All Plateau. 1,357·25	210·7	Cantonment—Mhow Station.—A. G. G.'s Camp. Ceded lands on Railways. R. M. R. 46·2300 mileage.
(3) Baghelkhand Agency.	Rewa State and 11 Minor States and Estates.	Lowlying = 4,405·8 Hilly = 9,918·0 Total = 14,323·8	181·7 760 108·6	Station—Satna Ceded lands on Railways. B. N. R. 101·0065 } mile. E. I. R. 87·1320 } age. I. M. R. 5·2145 } 193·3530
(4) Bhopal Agency ...	Bhopal State and 21 Minor States and Estates.	Plateau = 8,927·15 Hilly = 3,914·70 Total = 12,841·85	102·4 90·2 98·7	Station—Sihor. Ceded lands on Railways. I. M. R. 152·3791 mileage.
(5) Bhopawar Agency ...	Dhar & Barwani States and 20 Minor States & Estates.	Plateau = 807·70 Hilly = 10,160·29 Total = 10,967·99	125·3 67·1 71·4	Station—Sardarpur. British District—Manpur. Ceded lands on Railways. R. M. R. 27·1110 } Mile. G.R.N.U.R. 31·1320 } age. 58·2430
(6) Bundelkhand Agency.	Datin, Orchha, Samthar, Char-khari, Chhattarpur and Panna, States, and 17 Minor States & Estates.	Lowlying = 8,080·21 Hilly = 1,771·49 Total = 9,851·7	146·4 70·9 132	Cantonment—Nowgong Ceded lands on Railways. E. I. R. 2·2186 mileage I. M. R. 67·2814 " 69·5000
(7) Indore Agency ...	Dewas Senior and Dewas Junior Branches and 4 Estates.	All Plateau. 777·38	134·8	.....
(8) Malwa Agency ...	Jnora and Ratlam States and 12 Estates.	All Plateau. 10597·66	107·3	Cantonment—Nimach Station—Agar Ceded lands on Railways. I. M. R. 32·4564 } mile. G.R.N.U.R. 83·5195 } age. R. M. R. 167·4580 } 284·3779
C. I. Agency	16 States and 98 Minor States & Estates.	Plateau = 34,637·41 Lowlying = 18,370·01 Hilly = 25,764·48 Total = 78,771·9	102·4 172·5 74·3 109·5	British District ... 1 Cantonments ... 3 Stations 7 Ceded lands on Railways. B. N. R. 101·0065 } E. I. R. 89·3506 } age. I. M. R. 450·1300 } G.R.N.U.R. 115·1235 } mileage. R. M. R. 241·2710 } Total ... 997·3536

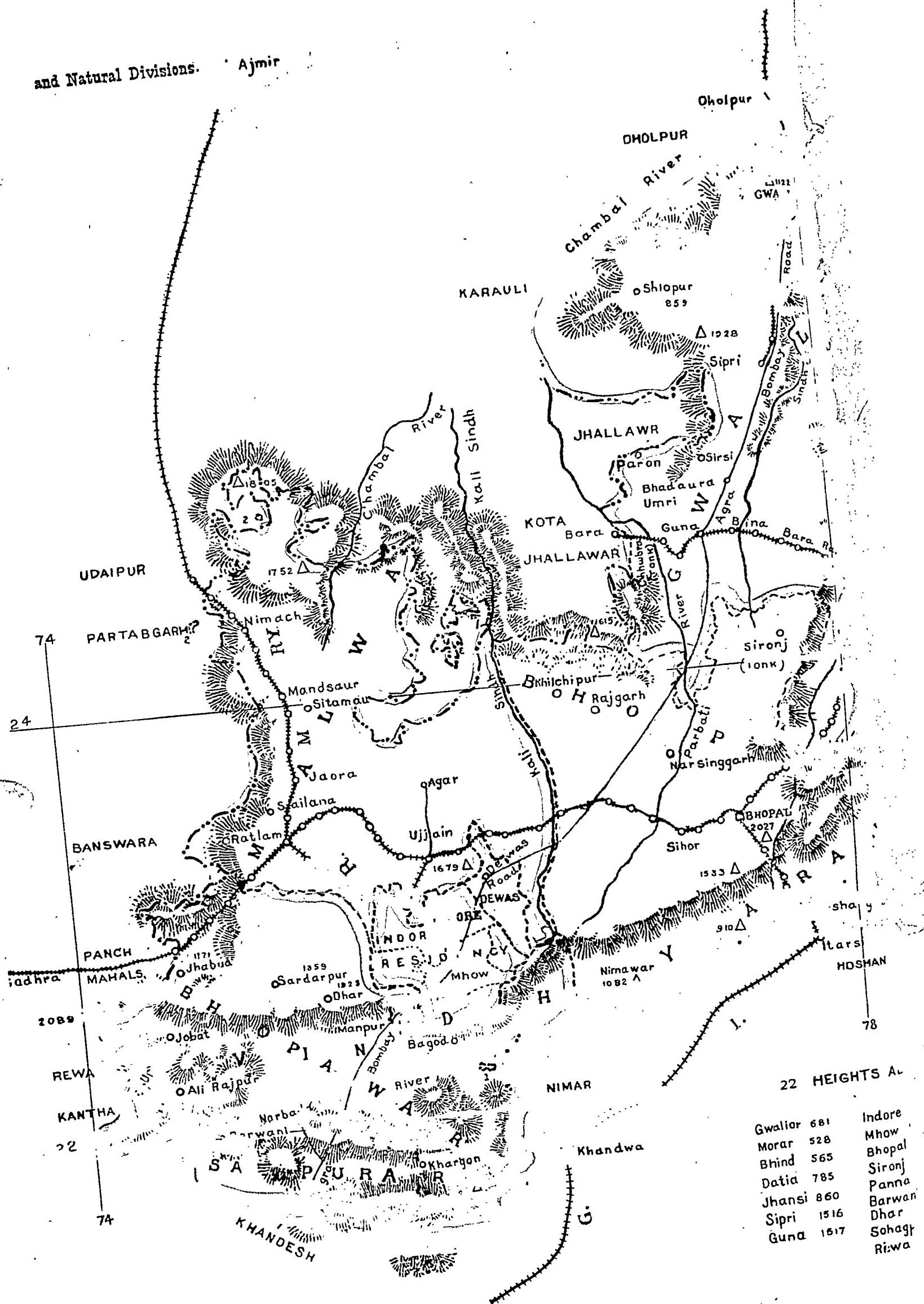
Subsidiary Table V.—Showing Kharif and Rabi Crops of Central India Agency.

HARVEST AND SEASONS.	CROPS PECULIAR TO—					
	Eastern part of the Central India Agency.	Western part of the Central India Agency.	CROPS COMMON TO BOTH PARTS OF THE CENTRAL INDIA AGENCY.			In the Western part of the Central India Agency.
1	2	3	4	5	6	
Kharif (October);	Basara ... Kakun ... Kodo (Paspalum kora) ... Kutki ... Latera ... Phakar ... Ruli ... Suman ...	... ... ... ... ... ... ... ...	Arhar (Cytisus Cajan) ... Bajra (Panicum spicatum) Cotton (Gossypium) ... Juar (Sorghum Vulgare) Makka ... Mung (Sorghum Vulgare.) Rice (Oryz.) Satwa.) Tilli (Sesamum orientale.)	... ... ... ... ... ... ... ...	Bajra ... Kodo ... Kukhi ... Latera. Suman.	Bajra. Cotton. Juar. Mukka. ...
Rabi (March.)	Barley (Hordeum Vulgare) Batra ... Cheena ... Jokra ... Saton (Singap) Sohan ... Teora ...	... ... ... ... ... ... ...	Opium ... ... ... ... ... ... ...	... ... ... ... ... ... ...	Barley. Gram. Linseed (Selinum usitatum) Masur (a pulse eroum or cicer lens). Sugar-cane. Wheat (Triticum Satiuum.)	Opium. Opium. Opium. Opium.

Subsidiary Table VI.—Showing annual forecast of certain crops in Central India.

PART OF THE AGENCY.	AREA (SQUARE MILES.)	CROPS.				PERCENTAGE OF AREA CULTIVATED.				REMARKS.	
		KHARIF.		RABI.		KHARIF.		RABI.			
		Opium.	Wheat	Cotton.	Land cultivated (Square miles.)	Land Cultivated (Square miles.)	Opium.	Wheat.	Cotton.		
Eastern	2	3	4	5	6	7	8	9	10	11	
Western	... ... ... Total Central India	24,175.5 54,596.4 78,771.9	4 233.9 24,946	55 1,518.1 738.4	429.8 158,158 72,824	93.8 72,824	27,129 72,824	... 4	14 28	4 1.8
		234.3	1,947.9	214,090	827.2	99.95	99.95	-3	25	1 5	

and Natural Divisions. Ajmir



22 HEIGHTS A.

Gwalior	681	Indore
Morar	528	Mhow
Bhind	565	Bhopal
Datia	785	Sironj
Jhansi	860	Panna
Sipri	1516	Barwani
Guna	1517	Dhar
		Sohagti
		Riwa

C.G. duard Capt'

20/9/01.

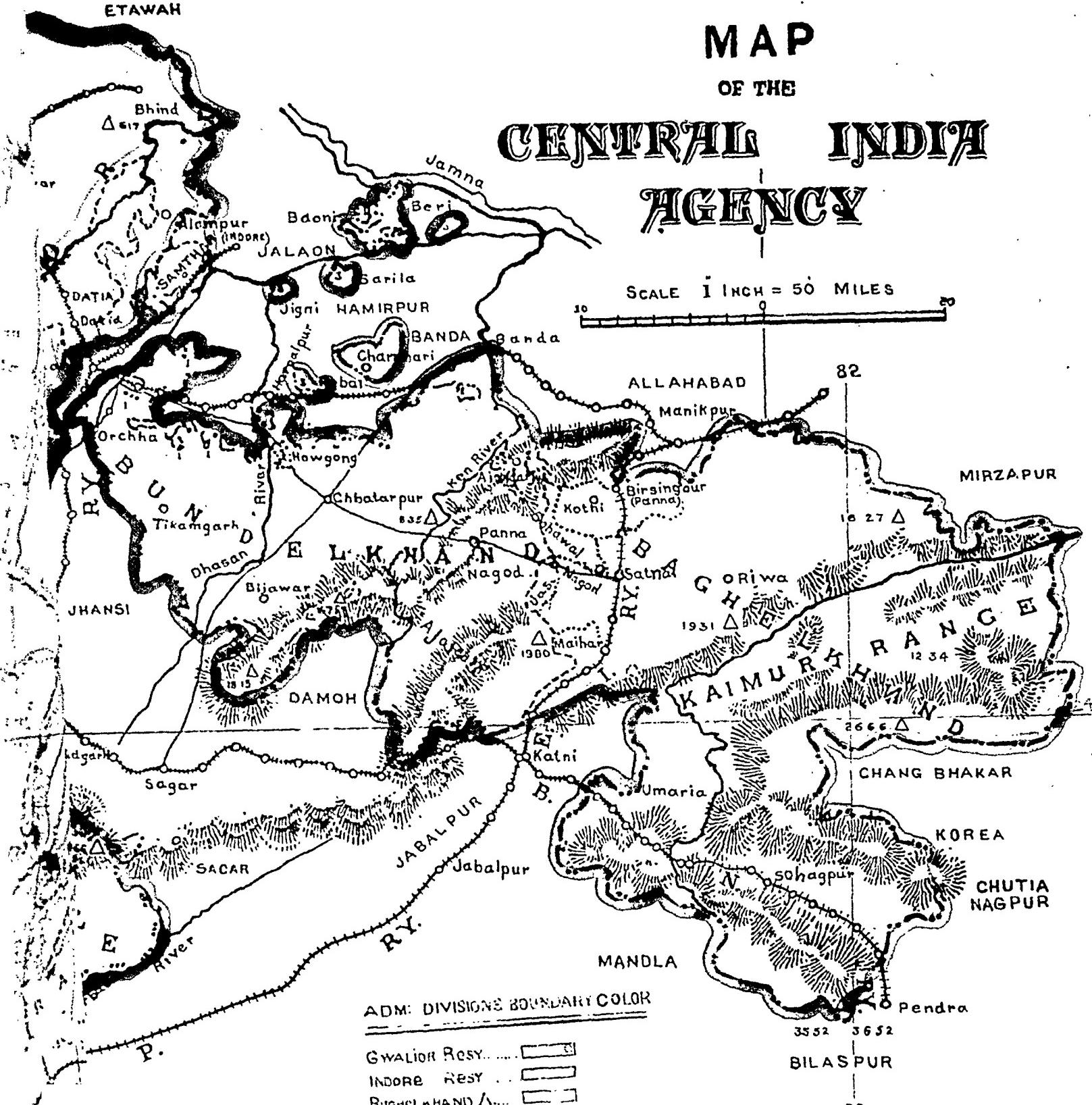
N.K.P.

MAP

OF THE

CENTRAL INDIA AGENCY

SCALE 1 INCH = 50 MILES



ADM. DIVISIONS BOUNDARY COLOR

GWALIOR RESY	<input type="checkbox"/>
INDORE RESY	<input type="checkbox"/>
BUGHOLKHAND A.....	<input type="checkbox"/>
BHOPAL A.....	<input type="checkbox"/>
BHOPAWAR A.....	<input type="checkbox"/>
BUNDELKHAND A.....	<input type="checkbox"/>
INDORE A.....	<input type="checkbox"/>
MALWA A	<input type="checkbox"/>

LEVEL

Agar	1675
Sailana	1847
Nimach	1615
Mandsaur	1514
Jaora	1618
Ratlam	1663

NATURAL DIVISIONS

- Ptateau
- Lowlying
- Hilly Tracts

REFERENCES

PROVINCE OR STATE BOUNDARY.	<input type="checkbox"/>
AGENCY	<input type="checkbox"/>
1.BRITISH.....	<input type="checkbox"/>
2.MALWA.....	<input type="checkbox"/>
3 BUNDELKHAND	<input type="checkbox"/>

CHAPTER I.

THE DISTRIBUTION OF POPULATION.

1. Introductory—I am afraid that it will not be very easy to make the introductory paragraph of this chapter of interest to those, who are not directly connected with the Administration, I will, however, give a résumé of the results.

The area under the Agent to the Governor-General in Central India is 78,771·9 square miles. To appreciate fully what this means it is necessary to apply some well-known standard. The area of England and Wales as given in the Census of 1891 is 57,979 square miles after deducting water and foreshore area, so that Central India is 21,000 square miles greater in extent. If we combine the areas of Holland, Denmark, Belgium, Switzerland and Greece we get a total area of 79,597 square miles, only some 800 square miles more. As regards the internal distribution of this area the greatest difficulty was experienced.

Surveys are unknown, save in some of the largest states, and the task of drawing up comparative tables has consequently been anything but an easy one, and I was obliged in many cases to fall back on by no means unimpeachable bigha figures before I could complete my tables.

The result is, however, the best that can be arrived at under present circumstances.

Another great difficulty had to be contended with, and that was the absence of all pergana figures for 1891. The result was that in the case of transfers often neither population nor area was known, and even when the area was known it was impossible to say what population had been transferred with it.

In calculating for comparison I have in every case used the most accurate value known for the area recalculating the 1891 results where necessary, as some surveys have been made since the last Census, which have altered the figure for the area although the actual boundaries are the same as they were at that time.

The chief changes which have taken place are these—

- (1). In 1896 three perganas of Bhopal were transferred to the Gwalior Residency jurisdiction. The abolition of the Guna Agency and its absorption into the Gwalior Residency of which it once formed a part.
- (2). In 1897 seven Jagirs were transferred from Bundelkhand to Baghelkhand.
- (3). The formation of the Indore Residency in 1899—
To do this eight perganas were taken from surrounding political charges. Six from the old Indore Agency, one from Bhopawar and one from Malwa.
- (4). In June 1901, after the Census had been taken the Bagod perganas of Dewas was transferred from the charge of the Political Agent in Bhopawar to that of the First Assistant to the Agent to the Governor General.

For the reasons given above these changes involved a great deal of work.

I should have liked to give the relative proportions of cultivated, uncultivated and culturable land, but there are no statistics which give the information with any certainty, so that the "pressure" of population cannot be estimated, not that it can really be severe in any district.

The population of Central India is mainly rural, out of the 8,000,000 people who compose it 7,600,000 live in villages, some 88 per cent., that is of the total population.

The average population of a village is about two hundred persons while most of the population, some 60 per cent. live in villages with a population of less than 500. The average town in Central India holds about 12,000 souls, but the majority of the urban population lives in towns containing over 20,000 persons. Of these there are ten in Central India, so that we see that small villages and large towns are preferred.

If we consider the district figures we notice a very considerable difference in the political charges. Baghelkhand is much the most rural in character having 97 per cent. of village population, while at the other extreme stands the Indore Residency with 52 per cent.

Of the three Natural Divisions into which the Agency has been divided up, the Hilly tracts, as is only to be expected, are the most rural in character, some 97 per cent. living in villages while the Lowlying and Plateau lands have rural populations of 91 per cent. and 82 per cent each. In density of population there is a marked difference. The Hilly tracts shew but 74 persons to every square mile while there are only three villages in every ten square miles of country, though even the Lowlying country, in which the villages are more numerous can only boast of five villages per ten square miles. There is no great difference as to the number of people in each house, five being about the average.

It will be noticed that a decrease has taken place of about 21 people per square mile. I am inclined to think that this figure is too high owing to the 1891 Census returns being, as I believe, in excess of the truth, still it must be admitted that the last three or four bad years have affected the population considerably. The difference between the total population in 1891 and 1901 is -1,690,931 or -16·4 per cent.; in urban population it is +16,780 or +1·8 per cent. and in rural -1,706,811 or -18·2 per cent.

Ujjain and Bhopal and Ujjain and Ratlam and Godhra, also the Bina-Guna and Guna-Baran lines and the Gwalior Light Railways have been opened and caused a considerable expansion of trade in these parts.

DISTRIBUTION OVER AREA.

2. Density.—The mean density per square mile is 109 persons, which is a decrease of 21 persons per square mile compared with the 1891 figures. I am however, inclined to think that the 1891 figure is too high and that the actual fall is not quite so great. It must, moreover, be borne in mind that as has been said in the introductory paragraph to this chapter all that was possible has been done to get as near the proper figure for the area as possible, still the lack of surveys introduces a considerable element of doubt as regards the various political charges. We may, however, I think, take the figure for all Central India as correct.

Compared with other provinces of India we find that the figure returned in 1891 by Coorg is exactly the same, while Assam returned 112 persons per square mile and the Native States of the Panjab 111.

As regards the distribution over Natural Divisions, the Lowlying land stands first with 172 persons per square mile. The country in this tract is level and little interrupted by hills and ravines, most of it being under cultivation or used as grazing ground, and is consequently well populated. The Plateau comes next. In this case, although the soil is perhaps the most fertile in India, the country is to a certain extent cut up by hills and ravines and we find the density stands at 102 per square mile. Another factor in this instance is the undoubted diminution in density which has been caused by famine.

The Hilly tracts come last with only 74 persons per square mile. The difference here is most marked and it is no doubt accentuated by losses in the famine, as the distress in the Satpura and Vindhya region was very considerable.

No Natural Divisions were treated of in 1891 and comparison is unfortunately impossible.

Before we proceed to discuss the district figures it will not be out of place to draw attention to the size of the different charges in the Central India Agency.

The largest political charge is that of Gwalior Residency which has an area of 18,054 square miles, some 7,000 square miles larger than Belgium.

The next largest is Baghelkhand with an area of some 14,000 square miles, about equal to the principality of Saxe-Weimar, while the smallest

which Agency which is under the First Assistant to the Agent

(2). In 1897 ^{it} has an area of about 780 square miles.

Baghelkhand is shown by the Indore Residency which has 210.7

(3). The formation ^{we include Indore town. When we subtract this} reduced by 61 per square mile.

To do this eight next with a density of 134.8 a considerable difference. Six ^{with Indore Residency after the town of Indore has} and one from A

(4). In June 1901, ^{ast} with 132.8 persons and Gwalior fourth, in this pergana of Dewan the density is reduced by five persons only, an Political Agent ; to the Agent to t

The charge which shews the least density is Bhopawar with only 71 persons per square mile. This, considering how much of the charge is composed of roughjungle country but sparsely populated, is what one would expect. It may be noted that this figure is lower than that for the natural division classed as Hilly, the reason being that in order not to make the divisions too finicking a certain amount of lowlying country had to be taken in with the hilly and this has raised the figure for the density in this tract.

There is one charge which shews a very low figure for which it is not easy to account, and that is Bhopal.

The land in this charge is, save for a very small strip of country in the south all Plateau land similar as to soil and general conditions to Malwa and yet there are 10 people less per square mile than in the Malwa charge.

3. Urban and Rural Density.—What is possible has been done to get some idea of the urban and rural density. I must remark, however, that the want of measurements which has in so many instances been a source of difficulty elsewhere is more than ever noticeable here. I have obtained bigha figures where I could and used the average town in a few cases where even bigha figures were not known still the results must be received with caution. The Indore Agency and Bhopawar figures especially seem unusual.

For all Central India the urban density is 4,077 persons per square mile.

The Lowlying Country comes first among the natural divisions with 622 people more per square mile than the Plateau and 964 more than the Hilly.

Indore Agency comes first in urban density (there is only one town) among the districts: Bundelkhand next and Malwa last, there being a difference of 25,000 persons per square mile between Malwa and Indore Agency.

The rural density for Central India is 97 persons per square mile. The Lowlying country shows 157 persons, but the rough Hilly tracts only 72 or 85 per square mile less.

Bundelkhand stands first among the districts with 122 persons per square mile while Bhopawar comes last with 67 only.

4. Variation.—The variation since 1891 shews a decrease of 21 people per square mile. If we compare 1881 figures we find there is a difference of 8 people per square mile only. And I believe that the great difference now found is in part due to the 1891 returns being too high.

No Natural Divisions were dealt with in 1891.

It has not been possible to compare district figures with those of 1881 as on that occasion the results were made out by states, such comparison as is possible will be made in the Provincial Volume of this Report. The greatest loss has been sustained by Malwa which has decreased by 42 persons in every square mile, Bhopal coming second with a loss of 37.

Both these charges suffered much in the famine and a decrease was to be expected, emigration and deaths from a virulent form of fever which attacked a population already weakened by want, having removed large numbers.

The unfortunate destruction of all the records of pergana figures for 1891 makes it impossible to discover in what portions of the charges the decrease was greatest, Indore Agency comes next with a loss of 32 persons per square mile.

A decrease of about 16 persons is shewn by Bundelkhand and Baghel-khand. These two charges were practically unaffected by the 1899-1900 famine though they suffered very severely in 1896-97. It would appear, therefore, that they have not altogether recovered from that visitation, still it is as well to bear in mind that there are indications of the 1891 emigration being high. 31-1-14

Gwalior shews very little diminution indeed, and on its whole area this charge suffered least from these famines.

The pressure of population in regard to cultivation it has been impossible to deal with, as I could get no *data*: where, however, in the case of certain States this information has been obtained the question will be gone into in the Provincial Volume.

The variation returns show a fall of 249 persons per square mile in Urban, and of 21 in Rural areas. Four districts have increased their urban population Indore Residency, Bhopal, Bhopawar, and Indore Agency. The figure in the case of Bhopawar is so high that I doubt its accuracy. " " 15 & 16

5. *Village Distribution*.—If we consider the general distribution as uniform we find there are about four villages in every 10 square miles in Central India. It varies, however, in the different tracts.

TOWN AND VILLAGE.

6. *Urban and Rural Distribution*:—Before considering the urban and rural figures it will be as well to define what a "town" is for Census purposes.

The definition in the Code is as follows:—

"Town includes—

- (1) Every Municipality of whatever size.
- (2) All Civil Lines not included within Municipal limits.
- (3) Every Cantonment.
- (4) Every other continuous collection of houses permanently inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a town for Census purposes. In native States where there are no Municipalities this definition will have to be extensively applied."

In Central India it was found that the only possible way of dealing with the question was to lay down that places with more than 5,000 persons were to be returned as Towns.

This, however, excluded certain places which by virtue of their importance locally had a right to be considered towns. These have, therefore, been classed as towns though below the 5,000 standard. There are 17 of them, Agar (station) 32-IV 2 and Sailana being the most important.

The population of Central India is essentially rural as 7,600,000 people out of 8,000,000 live in villages. 34-VI 8

There are in all Central India 80 towns including the 17 of under 5,000 inhabitants, and some 33,000 villages.

The places given below are towns on this occasion but were not so in 1891:—

Agar (Station).	Khilchipur.
Barwaha.	Lashkar Brigade.
Govindgarh	Rajgarh.
Gwalior.	Sarangpur.
Guna.	Umaria.
Guna (Station).	

The largest town is Lashkar town of Gwalior State with a population of 89,000, next to which comes Indore with 86,000 and Bhopal third with 76,000; these are the only towns with over 50,000 inhabitants.

The majority of the towns have a population of between 5,000 and 10,000 inhabitants. The townward tendency does not appear to be so marked as it is in British India. The reason is perhaps that there is a rule but one town of any consequence in most States and that is the seat of the Chief and his surrounding, not always a desirable place for general residence. There are also few attractions such as factories or works to draw those in search of occupation.

The number of towns, if we include those which have temporarily fallen, has increased since 1881. In the Census that year there were 53 towns, in 1891, there were 69, while on this occasion there are 80, which have been so classed. The actual number of places, however with a population of over 5,000 is only 63. The reason of this is that certain towns which were always towns till their population was reduced in the famine have been retained as towns, of these there are 16. These with Agar (station) reckoned as town on this occasion makes up the 17 the population of which is less than 5,000.

Taking the towns then as 63 there has been a decrease of 6 towns since 1891, and an increase of 10 on the 1881 figure.

As regards the class of town there are on this occasion, as in 1881 and 1891, only three towns of 50,000 and over, these are Lashkar, Indore and Bhopal. Of the next class that of 20,000 to 50,000 there were 6 in 1881, 8 in 1891, and 7 in 1901. The town which has fallen out this year is Morar. This is due to Brigade being taken separately this year whereas in 1891 Morar and Brigade were added together.

Among towns of 10,000 to 20,000 there were 13 in both 1881 and 1891, while on this occasion they have been augmented by 2, these being Lashkar Brigade and Gwalior.

In the 5,000 to 10,000 class there has been a considerable fall since 1881. There were on that occasion 31 such towns, while in 1891, there were 45, now there are 38.

Taking the towns separately we find that there has been an increase of population in 23 of them. In six of them it is trifling. Bhopal and Ratlam have increased by about 6,000 each and Ujjain by 5,000. The increase in the case of Ratlam and of Ujjain is no doubt mainly due to their increased importance since the opening of the Railways between Ujjain and Ratlam and Ratlam and Godhra. It is interesting to note that of the 22 towns in which any increase has taken place there are 12 which are either under administration or have been so during the last ten years, or else are places like Nowgong or Sihor, which are Cantonments or Stations under British rule.

7 The Village.—In British India the village for Census purpose is generally the "mauzah" or revenue unit. In Central India among a heterogeneous collection of states it was found necessary to leave the decision of village boundaries to the discretion of the native state officials, only pointing out that small hamlets which were in no way separate villages should not be

returned separately. In a few instances, I am inclined to think, from the smallness of the figures, that, hamlets have been shewn separately, but on the whole the return is very accurate. The village is in most cases a very different thing in the Hilly tracts to what it is in the other two Natural Divisions.

Here instead of a cluster of red tiled cottages, we find a small collection of mud and wattle huts only built, perhaps during the last week, and which will be at once abandoned by its timid owners if they are seized with any fear of molestation or of sickness. Permanency does not distinguish these villages at any rate as regards site though a similar collection of huts will be erected elsewhere, leaving the total number of occupied villages as it was.

The average village community in Central India has not changed materially from the old fashioned stereotyped body of people including just the necessary classes to make it self-supplying in every economic aspect.

The agricultural Kurmi, the Gadaria, the herdsmen, the village priest of Brahman caste, the local Bania who supplies food and lends money, the Chamar who skins the dead animals, and the menial Balai who runs messages and acts as chaukidar, form the ordinary members of a village community here.

Railways are few in Central India and there is less expansion than has taken place in many parts of British India.

There are in all 33,282 villages on this occasion; in 1881 there were 31,465 and in 1891, 32,415, so that there has been an increase in the number by 1,817 over the 1881 figure and of 867 over the 1891 figure, and this in spite of famines.

If we look at the classes we see that there are more villages of under 1,000 than there were in either 1881 or 1891, but fewer in the next two classes. The variation indeed between the 1891 and 1901 figures is considerable, there being 308 less in one case and 204 less in the other.

Far the greater number of our villages have a population of under 500 people, as out of the 33,000 over 30,000 are in this class, while the next largest group contains only 2,000. Large villages are not common.

As regards Natural Divisions the Plateau has the largest percentage of villages under 500, the Hilly tracts coming next and the Lowlands last. The Plateau indeed is 30 per cent. better than the Lowlands and 22 per cent. better than the Hilly tracts in this. The average Lowland village is larger than that of the other two, having 313 people per village to 202 in the Plateau and 196 in the Hills.

31-II-13

" " 3

8. Town and Village groups.—The greater part of the urban population lives in towns of over 50,000 or between 5,000 and 10,000 though the figures differ but little in any class some 200,000 being found in each.

In the case of rural population the preference for villages of under 500 is marked 4,500,000 persons or some 60 per cent. of the total population living in them. The next most populous group is that of villages with 500 to 1,000 inhabitants but it can only boast of about 1,500,000 persons. Any one who has toured in Central India will have noticed the small size of the villages. One fair sized house in which a Thakur lives surrounded by a cluster of red tiled mud huts half buried in creeping plants constitutes the ordinary Central Indian village.

" " 13

Among the three Natural Divisions we see that in the Plateau 51 per cent. and in the Lowlands 46 per cent. of the population live in towns of 20,000 and over. But in the Hilly tracts towns of 5,000 to 10,000 contain most, some 76 per cent. In the Lowlands about 46 per cent. live in villages of under 500, and 45 per cent. in those between 500 and 2,000 ; in the Plateau 76 per cent. live in villages under 500, and 54 per cent. do so in the Hilly tracts. In the district figures we find only Indore Residency, Gwalior, and Bhopal can boast of towns over 50,000. Of the class of towns with a population of over 20,000 Malwa has four, three other charges having one each; Bundelkhand has five towns between 20,000 and 10,000, and Gwalior three, the others having either one or two each.

Gwalior has 10 towns of over 5000, Bhopal and Malwa 8, Bhopawar 5 and the others 3 and 4 each.

Gwalior has most large villages 58 in all, 15 more than Bundelkhand, which comes next with 43. Indore Agency has least.

Gwalior has more villages under 500 than any other charge having over one lakh of them, while Baghelkhand, the most rural of the eight political charges, comes next with nearly one lakh, Bhopal following with 700,000.

It is worth noting how predominant this class of village is. Thus Gwalior out of some 6,800 towns and villages has 5,800 with under 500 inhabitants. Indore Residency with 584 has 524 in this category and so on in the case of the other charges.

9. *Comparative.*—If we compare other Provinces of India we find that in 1891 the Panjab British districts had an urban population of 11·56 and their Native States 10·7 per cent. The Central Provinces and Bengal are more rural having only 6·8 per cent., and 4·8 per cent. respectively living in towns. The Bombay Native States have 14·6 and Coorg 8·6 per cent. of urban population, as compared with 11 per cent. in Central India.

The Panjab British districts and Bengal have most of their urban population in towns of 50,000 and over, as is the case in Central India. The Bombay Native States and Rajputana, however, have most in towns of over 5,000. The Coorg towns are all under 5,000.

As regards villages Rajputana and the British districts of the Panjab have most of their rural population in villages of 200 to 500, while the Panjab Native States, Bombay States, Coorg and Bengal have the greater part of their villagers living in places of under 200 people.

10. *Distribution of the people over Town and Village.*—In all Central India the average town population is about 12,000 souls and the average village population about 200.

In the three Natural Divisions we find that the average population of the Plateau town is about 12,000, that of the Lowlying land is nearly 15,000, while in the Hilly tracts it is only 6,000.

This is as we should expect. The Hilly tract figures, it must be remembered, are even higher than they should be as a certain amount of Plateau and Lowlying land is of necessity included--to prevent the sub-divisions being too minute.

As regards village population the Lowlying land comes first with 300 persons on an average, rather higher than that for all Central India while the Plateau and Hilly tracts have about 200, the figures for Hilly tracts being as before a little too high.

If we examine the District figures we find that Indore Residency comes first as regards average town population. This is due, of course, to its large towns of Indore, Mhow and the A.-G.-G.'s Camp, 34,000 being its average urban population, twice as many as the next highest, Indore Agency. Bhopawar has the lowest figure.

In villages Gwalior has the highest average 289 persons while Bundelkhand comes next, Bhopal shewing the lowest figure.

There are reasons why the figures should fall thus.

The physical nature of the land, the meteorological conditions, the classes of people residing on it and the administration of the state all play their part in determining the average size of the village.

Indore Agency and Malwa, all have about 200 persons per village. In these districts the rainfall is good and the soil extra-ordinarily fertile for the most part the classes decidedly agricultural and the administration as a rule passable.

Bundelkhand and Baghelkhand have about 250 persons per village. The country in these cases is open, fertile, and save in years when both the monsoon currents fail, is well supplied with rain. The people are essentially agricultural and though the states are not rich for the most part, they are sufficiently well-to-do, while there are few towns to attract away the rural population.

Bhopawar which has an average village population of 184 suffers by containing such a large proportion of uncultivable Hilly land inhabited by non-cultivating classes and with many small and poor states whose management is necessarily not on a level with that of wealthier chiefships.

Bhopal it is not so easy to account for. The land is all plateau, fertile, inhabited by the same classes as Malwa and Gwalior and yet the difference is marked and is even lower than that for Bhopawar.

11 *Comparative*.—The mean village population for all India in 1891 was 363 a little more than the mean population in the Low-lying tracts of Central India. In Panjab British districts it was 532, but in the Panjab Native States only 190. The Bombay States shewed 449, Bengal 399, Coorg 320, and Rajputana 346.

12 *Urban and Rural distribution by religion and Sex*.—I propose now to examine the distribution of the people by religion and sex in towns and villages.

(a) *All religions* :— We have already seen that about 11 per cent. of the total population live in towns and 89 per cent. in villages.

There is no great difference in the percentage of males and females in town and country. There being about 11 per cent. of each sex in towns and 88 per cent. in villages.

The proportion of females to every 100 males is 95 in villages and 92 in towns a difference of 3 in 100 or 314 in 10,000.

Little variation is observable in the districts. The population is, as a rule, very equally divided as regards the sexes between town and country. Indore Residency alone shews a distinct difference, there being 9 per cent. more females in the urban population than in the rural. The attractions of Indore town for educational purposes and the large male population of Mhow Cantonment raise the figures.

The figures in the lower half of Subsidiary table VI show how the different charges share the total population. Malwa, it will be seen, contains 25 per cent. of the urban population which is due to the number of towns it comprises not to their size. Of the rural population Gwalior contains 26 per cent.

(b) *Individual Religions* :—To begin with the most rural. The Animists of course come first. Of them 99 per cent. live in villages leaving indeed actually less than 1 per cent. as town dwellers. Malwa claims most of such as live in towns there being 2,600 in this charge of whom 1,400 are males and 1,200 females. It is curious that the figures should be so similar as Animistic females wander little. The town which has most urban Animists in it, chiefly Bhils, is Ratlam where there are over 800. Kuksi in Bhopawar coming next with 500. This last case is less noticeable as Kuksi is situated in the heart of the Bhil country whereas Ratlam is a large town away from jungles and on the railway. In each case the male population is in excess.

The ratio of females to males among Animists is 7,200 to every 10,000 males in towns and 10,020 in villages. This shews how little the female population of this class are given to wandering.

The Hindus come next 90 per cent. living in villages. The largest Hindu community is found in the Lashkar town of Gwalior, and the next largest in Indore. The females are in defect in each case. The proportion of females to 10,000 males in this case is 9,164 in towns and 9,478 in villages. The excess is not a great one, and is, in part no doubt, due to the better circumstances of the town people.

Jains come third. The difference in this case is marked, only 70 per cent. live in villages, some 20 per cent. less than the Hindu figure. This is after all what we should expect, seeing that the Jains are a commercial class. Malwa has in its urban area most Jains, 18,000. Ratlam town containing one quarter of the total urban population of this religion, having nearly 5,000 of them, while they form one-sixth of the total population of the town. Lashkar and Indore follow with about 2,000 each.

There are in this case 952 Jain women to 1,000 men in towns, and 901 in villages. This preponderance is no doubt due to the members of the community, who live in towns, being as a rule well-to-do, and possessing large establishments.

The least rural of the religions in Central India is the Mahomedan. They partake in this respect of the invariable characteristic of foreigners who always congregate in towns.

Some 53 per cent. live in villages. Malwa has most, some 3,000 more than even Bhopal has.

Most of the urban population of this religion is found in Bhopal town where there are 40,000, while Lashkar and Indore follow with 18,000 each. The towns almost all shew a certain number of these people, the greater number of whom in small Hindu State towns belong to the Bohra class of Shia Mahomedans.

The proportions of females to males among Mahomedans is what we should expect 959 females to every 1,000 males in towns while in villages there are 889. The Mahomedans who live in towns are wealthier and keep generally more than one wife.

Of Christians, Parsis and others I have said nothing. They are all essentially town dwellers and as they form but a small part of the total population, I do not think they need be examined.

13. *Proportion of the Sexes in Town and Village.*—This question will be treated of in detail in another chapter ; it will not be, however, out of place to notice the general conclusions which the figures in this chapter allow us to draw.

Females are, as a rule, in excess in towns in the case of every religion except that of the Animists.

Another point is that where the women are in excess in villages the difference is marked, there being an excess of nearly 258 persons in 10,000 or 3 per cent., whereas in the case of urban populations such excess when found amounts to 1 per cent only.

The townward tendency of males seems to be much less marked here than it is in most British districts. The reason for this is possibly as I have said that as a rule there is but one town in a State which is the seat of government and the habitation of the Chief and his generally predatory following which makes a sojourn there, a matter for a careful consideration of pros and cons.

14. *Houses and Families.*—On this occasion both occupied and unoccupied houses were returned in the house lists. As, however, this was not done in 1891 except for occupied houses it is not possible to compare the latter.

Before considering the figures it will be as well to define a "house" as regards the Census work.

The general definition was "a building to which a separate number had been affixed." This only raised the question "To what building was a separate number to be affixed ?"

Instructions were, therefore, given to those conducting the operation of numbering, that in areas where there were no regular numbers, a dwelling house, for Census purposes, was any place in which one or more persons habitually slept.

That this rule is open to objections is certain, but it is impossible to give any hard and fast definition which would include every dwelling place from the moveable pent roof shelter of a wandering Banjara and the shifting home of the Bhil to the rabbit warren like palace of a ruling Chief, and embracing at the same time between these extremes the ordinary village hut and the more or less permanent erection raised by the cultivator during the crop season, in his most distant fields.

Much had to be left to the discretion of the official, the object kept in view being to miss no one out.

In judging of buildings it was laid down that where there was but one main entrance, i.e., front door, only one number was to be affixed, even if the house was let in flats to several families. A building with any form of partition wall provided there was a separate entrance to each portion, had a number assigned to each part. Generally speaking there were as many "houses" as front doors. Certain exceptions to this rule were specially dealt with.

While on tour I examined the numbering most carefully; especially in towns where difficulties were more likely to occur but I found practically no mistakes of any importance.

In all Central India there are about 21 occupied houses to a square mile. In 1881 there were 22 and in 1891 nearly 25.

Among the Natural Divisions the Lowlying land shews the greatest density which is what we should expect from what we have seen of the village distribution. The Plateau shews 10 houses per square mile less and the rough Hilly tracts 17 less than the Lowlying land. Among districts Indore Residency and Indore Agency shew most houses per square mile while Bhopawar with its large extent of jungle tracts shews least. In each case the figures have fallen since 1891 except in the Indore Residency. The greatest fall is apparent in the case of Bhopal where, as we saw, the general decrease in the population was very heavy, Malwa comes next.

Nowhere in Central India do we find the common courtyard which figures so largely in parts of the Panjab districts and separate houses are the rule in villages and even in towns where large houses are let in flats, most of the tenements are held by single families and are not ordinarily of great size.

The figures fall as one would expect them to. The Lowlying country is level little interrupted by hills and ravines and there is no obstacle as a rule to building a village wherever you wish. The Plateau land is much more cut up, and the Hilly tracts are of course mostly rough jungle land. There is little difference in the class of house in the Lowlying land on the east of the Agency and the Plateau except that tiled roofs are perhaps more common in Bundelkhand and Baghelkhand. In the Hilly tracts wattle and mud huts thatched with grass or leaves are common.

15. *Families per house.*—No record of the number of families was made previously. There is very little to choose between the different parts of the Agency as regards the numbers of families in a house, in one house one family is almost invariably the rule. The rural character of Central India and the small size of most towns make large houses rare.

The districts also shew but little difference, Indore Agency alone shews in its urban area nearly two families per house.

16. *Persons in each Family.*—The average family in Central India consists of 4·8 persons which, it will be seen, is almost the same as the figure for the number of persons per house. The Hilly tracts have the smallest families in towns but then as the members of the jungle tribes who are found in towns are as a rule only wandering males away from their families, this is what we should expect. The village population is just 5 persons per family, a little higher than the rural family figure for the Plateau.

It is interesting to note that everywhere the village family is larger

than the town, giving for all Central India nearly one person more per family in villages than in towns.

17. *Average number of persons per house.*—In the whole of Central India there are on an average 5·1 persons per house, in 1881 there were 5·5 and in 1891, 5·2. In the three Natural divisions we find in Plateau 4·7 and about the same in the Hilly tracts, while the Lowlying country shews 5·5.

There is not much to choose between the districts. Gwalior and Bundelkhand come first with 5·6 and 5·4, while Indore Residency comes last with 4·4 only.

One would have expected the big town of Indore to raise the average of this charge. There is no great difference between 1891 and this year.

The figure for all India in 1891 was 5·4.

18. *Unoccupied houses.*—Complete returns for Baghelkhand, Bundelkhand and Bhopawar have been compiled.

In Baghelkhand there are 13 unoccupied houses to every hundred occupied, in Bundelkhand about 12. Bhopawar shews 23 unoccupied to 100 occupied houses, a large difference.

There is not much difference between the urban and rural figures of Baghelkhand, but in Bhopawar it is most marked, there being 10 unoccupied houses to every hundred occupied in towns, but in villages 23; famine has no doubt caused this desertion of houses. Bundelkhand has a greater defect in its urban figures where there are about 20 unoccupied houses to every hundred occupied, while in the rural area there are 11.

19. *The family group in Central India*—Seeing how close the connection is between house and family, it will not be, I think, out of place to give a brief description of the family groups met with on the West and East of the Agency. Groups are, as a rule, of three kinds, domestic, proprietary or agricultural.

(a). *The domestic group.*—This group common in the West, as a rule, consists of the father of the family and his sons married or unmarried, and the unmarried daughters. This undivided group, however, as a rule soon splits up through dissension. The sons then go off with their wives, and live apart as far as all domestic matters are concerned, though as regards the property there is, as a rule, no separation. In Ratlam state no cultivator has any proprietary rights but only occupancy and consequently when any separation takes place, those separating generally take up a new piece of ground, the father lending bullocks, etc.

A son-in-law when his father-in-law has no other children goes to live with the father-in-law making his "Ghar-jamai" there.

(b). *The proprietary group.*—This group consists of a number of people with entirely separate domestic arrangement, who possess common rights over the family property. It is not met with in Malwa except among some Mercantile families, and may be said generally not to be a group peculiar to the west of the Agency.

(c). *Cultivating associations.*—Not known in Malwa.

Among the jungle tribes of Malwa the customs are different. Bhilas live entirely separate, and sons, except the youngest, cannot inherit the father's

estate. The younger son never leaves his father ; but others do so on marriage. My informant finds this system of separation immediately after marriage a good one, as it gives "domestic pleasures far superior to those of other Hindu castes" by giving fewer chances for dissension.

Bhils act similarly, except Naiks who are the only section of the Bhil community who have any proprietary rights. This is due to their being in state employ in Barwani where they act as policemen. The income from this and the *Sukadi* (Grants of grain) which they get from cultivators keeping them together. They live in separate houses but have a common granary. The average family of this kind consists of 22 people.

Riwa gives a very similar account of the family in the East of the agency. The members of a family live together as long as they can but dissension soon breaks it up. The causes of dissension are, my informant says, jealousy, greater earning on the part of some member of the family or bad behaviour. This leads to separation for domestic purposes for family *Bcohur* as it is called exemplifying the common saying *Desa Des Chal, Kula Kul Beohar* as every country has its own customs, so has every family its own domestic ways.

The earnings of the individual members are usually collected at the chief member's house, members being allowed to live wherever they like.

Cultivating association :—An association much the same as that met with in the Panjab and called there *Lana*, is found in Bundelkhand but it has no special name.

There are two other forms peculiar to this country. *Adhia Batia*—a family or an individual possessing land but no materials. He takes a partner who can supply these requisites. The produce is divided half and half. The partner has no right over the land but only over the share of produce.

Ji Kata :—A man possessing land only, gets one who has bullocks, &c., to co-operate in cultivating. The land is cultivated, taxes are paid and the remainder divided equally. The partner has a claim on the land in this case.

Generally we may say that for domestic purposes families in Central India split up into separate house-holds which the distribution noticed of one family, one house.



AGENCY AND NATURAL DIVISION.	Mean Density per square mile.												Variation. Increase. (+) Decrease. (-).				
	1901			1891.			1881.		1872.		1891-1901.			1881-1891			
	Total.	Urban.	Rural.	Total	Urban.	Rural.	T	U	R	T	U	R	T	U	R	T	U
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Agency:—																	
Gwalior Residency ...	121.2	2,826.1	109.4	130.6	3,131.8	119.0	...	...	...	...	...	...	-9.4	-305.7	-9.6	...	...
Indore Residency ...	210.7	10,707.3	110.8	218.7	10,267.2	126.0	...	...	...	...	...	...	-8.0	+440.1	-15.2	...	...
Baghelkhand Agency	108.6	7,691.9	104.9	125.0	9,343.2	121.5	...	...	...	...	...	...	-16.4	-1,651.3	-16.6	...	...
Bhopal Agency ...	98.7	4,378.6	83.8	103.0	4,070.5	125.5	...	...	...	...	...	...	-37.3	+308.1	-38.7	...	...
Bhopawar Agency ...	71.4	11,494.5	66.8	88.1	2,631.5	83.2	...	...	...	...	...	...	-16.7	+8,863.0	-16.4	...	...
Bundelkhand Agency	132.8	24,700.5	122.5	148.0	29,494.3	133.0	...	...	...	...	...	...	-15.2	-4,793.8	-13.5	...	...
Indore Agency ...	131.8	29,032.3	115.0	167.1	28,430.2	147.8	...	...	...	...	...	...	-32.6	+632.1	-32.8	...	...
Malwa Agency ...	107.3	4,020.1	84.8	149.0	5,026.8	126.1	...	...	...	...	...	...	-41.7	-1,006.7	-41.6	...	...
Total Central India,	109.5	4,076.9	97.4	131.0	4,326.0	119.0	117.6	...	...	...	...	...	-21.5	-249.1	-21.6	+13.4	...
Natural Division:—																	
Plateau ...	...	102.4	3,334.2	84.8	...	...	...	...	...	...	...	...	...	...	...	...	...
Lowlying tracts ...	...	172.5	4,556.5	156.9	...	...	...	...	...	...	...	...	...	...	...	...	...
Hilly tracts ...	...	74.3	3,592.4	71.9	...	...	...	...	...	...	...	...	...	...	...	...	...

Subsidiary Table II.

Distribution of the Population between Towns and Villages.

Agency and Natural Division.	Average population per		Percentage of population living in		Percentage of Urban population in Towns of				Percentage of Rural population in villages of				REMARKS.		
	Town.	Village.	Towns	Villages	20,000 and over.	10,000 to 20,000	5,000 to 10,000	Under 5,000	Over 5,000	2,000 to 5,000	500 to 2,000	Under 500			
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Agency:—															
Gwalior Residency	12,260	289	10	90	40	22	29	9	...	8	39	53		
Indore Residency	34,236	257	48	52	90	8	...	2	...	10	30	60		
Baghelkhand Agency	...	10,620	229	3	97	47	...	46	7	...	4	32	64		
Bhopal Agency	11,927	178	12	88	50	14	31	5	...	5	25	70		
Bhopawar Agency	...	8,340	184	6	94	...	35	65	...	...	11	24	65	
Bundelkhand Agency	...	10,021	283	8	92	22	55	19	4	...	10	44	46		
Indore Agency	15,403	210	15	85	...	100	...	...	...	9	23	68		
Malwa Agency	11,055	200	21	79	50	11	25	14	...	6	28	66		
Total Central India	...	12,419	280	11	89	47	21	25	7	...	7	33	60		
Natural Division:—															
Plateau	12,427	186	18	82	51	15	24	10	...	6	18	76		
Lowlying Tracts	14,804	313	9	91	46	33	18	2	...	9	...	46		
Hilly Tracts	6,387	202	3	97	...	18	76	6	...	...	...	...

House-room.

AGENCY OR NATURAL DIVISION.	AVERAGE NUMBER OF PERSONS PER HOUSE.									AVERAGE NUMBER OF HOUSES PER SQUARE MILE.								
	1901			1891			1881			1901			1891			1881		
	Total.	Urban	Rural	Total.	Urban	Rural	Total.	Urban	Rural	Total.	Urban.	Rural	Total.	Urban.	Rural	Total.	Urban	Rural
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
<i>Agency :—</i>																		
Gwalior Residency	... 5·6	4·2	5·8	5·9	...	...	...	...	...	21·0	664·7	18·8	22·0	...	...	...	...	...
Indore Residency	... 4·4	4·5	4·2	5·0	...	...	...	...	...	47·6	2351·1	26·3	45·3	...	...	...	...	...
Baghelkhand Agency	... 5·0	4·7	5·0	5·3	4·6	5·4	...	...	...	21·5	1635·2	29·7	23·4	2043·2	22·7	...	...	...
Bhopal Agency	... 4·8	4·9	4·8	5·0	...	...	...	...	...	20·3	882·5	18·1	26·9	...	...	...	...	...
Bhopawar Agency	... 5·1	4·5	5·2	5·0	4·6	4·8	...	...	...	13·9	2569·6	12·9	18·1	5656·7	17·1	...	...	...
Bundelkhand Agency	... 5·4	4·8	5·4	5·2	4·8	5·2	...	...	...	24·7	5248·2	22·5	28·5	6102·1	25·9	...	...	...
Indore Agency	... 4·6	4·5	4·8	5·3	...	...	...	...	...	29·5	8409·4	23·8	31·5	...	...	...	...	...
Malwa Agency.	... 4·5	4·7	4·4	5·0	4·8	5·0	...	...	...	23·9	851·7	19·1	30·1	41822	25·4	...	...	...
Total Central India	5·1	4·6	5·1	5·2	4·7	5·3	5·5	5·5	5·5	21·5	888·5	18·9	24·9	910·5	22·4	22·3	...	...
<i>Natural Division :—</i>																		
Plateau	... 4·7	4·7	4·7	...	...	...	...	...	...	21·6	840·1	180	...	...	...	...	...	...
Lowlying tracts	... 5·5	4·5	5·7	...	...	...	...	...	...	31·1	1020·7	276	...	...	...	...	...	...
Hilly Tracts	... 5·1	4·4	5·2	...	...	...	...	...	...	14·7	836·0	141	...	...	...	...	...	...

Subsidiary Table IV.

List of Towns of 1891, the population of which has gone below 5000 on account of Famine, etc.

AGENCY.	TOWN.	POPULATION.			REMARKS.
		1891	1901	Difference (Decrease.)	
1	2	3	4	5	6
Gwalior Residency	Karahia	... 7,132	4,989	2,143	
"	Narwar	... 6,190	4,929	1,261	
"	Mungaoli	... 6,158	4,797	1,361	
"	Chanderi	... 5,073	4,093	980	
Indore Residency	Gautampura	... 5,049	3,103	1,946	
Baghelkhand.	Unchhbera	... 5,442	3,785	1,657	
Bhopal.	Berasia	... 5,437	4,276	1,161	
"	Iehhawar	... 5,018	4,352	666	
Bundelkhand.	Nadigaon	... 5,078	4,443	635	
Maiwa.	Bhanpura	... 6,626	4,639	1,987	
"	Pirawa	... 5,627	4,771	856	
"	Tarana	... 5,627	4,490	1,137	
"	Manasa	... 5,130	4,580	541	
"	Mandawal	... 5,120	4,954	166	
"	Sailana	... 5,113	4,255	858	
"	Sunel	... 5,096	3,655	1,441	
Total Population of the 16 decayed Towns }		88,916	70,120	18,796	

SUBSIDIARY TABLE V. HOUSES AND FAMILIES.

Abstract shewing the Urban and Rural Populations of Central India in 1901.

Proportion of Sexes

All Religions.

Serial No.	Agency.	Urban.			Rural			Proportion of Females, per 10,000 Males.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Urban.	Rural.
		1	2	3	4	5	6	7	8	9
1	Gwalior Residency ...	... 220,717	116,760	103,957	1,966,895	1,043,485	923,410	8,855	8,903	8,849
2	Indore " ...	... 136,946	75,232	61,714	148,959	75,391	73,658	8,903	8,203	9,78
3	Bhopalhband Agency ...	... 53,151	27,982	25,069	1,501,873	744,219	757,654	10,161	9,626	10,181
4	Bhopal "	... 125,341	70,246	55,195	1,112,043	562,458	549,627	9,753	9,615	9,772
5	Bhopawar "	... 50,231	25,461	24,870	732,577	371,920	360,657	9,702	9,601	9,695
6	Bundelkhand "	... 165,212	54,500	51,712	1,062,114	616,816	555,298	9,462	9,500	9,489
7	Indore "	... 15,963	7,911	7,452	89,376	45,679	43,797	9,587	9,163	9,620
8	Malwa "	... 243,217	124,858	118,359	893,581	458,050	435,531	9,502	9,509	9,503
Central India		... 981,218	510,962	470,656	7,047,463	3,917,810	3,729,019	9,483	9,202	9,520
Percentage on the Total population	... Total Bhopal	... 11.4	11.5	11.2	89.6	89.5	89.8	...	...	...

Subsidiary Table VIII

Proportion of Sexes.

Hindus.

Serial No.	Agency.	Urban.			Rural.			Proportion of females per 10,000 males		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Urban.	Rural.
		1	2	3	4	5	6	7	8	9
1	Gwalior Residency ...	... 167,393	88,618	78,775	1,715,732	907,820	807,812	8,895	8,873	8,897
2	Indore " ...	... 96,542	52,600	43,942	132,219	66,724	65,495	9,107	8,342	9,811
3	Bhopalhband Agency ...	... 41,030	20,976	20,054	1,162,878	579,093	583,785	10,063	9,560	1,0081
4	Bhopal "	... 88,711	45,152	43,259	907,314	460,451	446,893	9,659	9,518	9,73
5	Bhopawar "	... 36,596	18,567	18,029	396,595	22,202	194,393	9,622	9,740	9,611
6	Bundelkhand "	... 85,082	43,672	41,510	1,140,658	685,778	554,880	9,476	9,527	9,302
7	Indore "	... 11,251	6,792	5,459	70,398	40,440	36,958	9,620	9,526	9,631
8	Malwa "	... 154,707	79,834	74,873	767,290	392,785	374,514	9,508	9,374	9,532
Central India		... 681,226	356,441	325,784	6,302,153	3,235,003	3,006,780	9,443	9,104	9,478
Percentage on the Total population	... Total Bhopal	... 9.8	9.9	9.6	90.2	90.1	90.4	...	...	...

Subsidiary Table IX.

Proportion of Sexes.

Jains.

Serial No.	AGENCY.	Urban.			Rural.			Proportion of Females per 10,000 Males.		
		Total.	Males.	Females	Total.	Males.	Females.	Total.	Urban.	Rural.
1	2	3	4	5	6	7	8	9	10	11
1	Gwalior Residency ...	6,127	3,160	2,967	24,002	12,742	11,260	8,947	9,389	8,832
2	Indore " ...	3,127	1,734	1,393	1,077	892	785	8,293	8,033	8,802
3	Baghelkhand Agency	396	216	180	297	155	142	8,679	8,233	9,161
4	Bhopal " ...	3,198	1,600	1,598	7,732	3,966	3,766	9,637	9,981	9,493
5	Bhopawar " ...	1,434	733	701	10,432	5,505	4,927	9,022	9,563	8,990
6	Bundelkhand " ...	1,003	507	496	11,204	5,042	5,562	9,852	9,783	9,859
7	Indore " ...	390	209	181	1,217	652	565	8,634	8,560	8,662
8	Malwa " ...	18,490	9,341	9,149	22,272	11,908	10,364	9,183	9,786	8,703
Central India ...		34,165	17,500	16,665	78,883	41,462	37,371	9,16	9.52	9,013
Percentage on the total population of Jains ...		30.2	29.7	30.8	69.8	70.3	69.2	...	...	...

Subsidiary Table X.

Proportion of Sexes.

Musalmans.

AGENCY.	Urban.			Rural.			Proportion of females per 1,000 Males			
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Urban.	Rural.	
2	3	4	5	6	7	8	9	10	11	
1	Gwalior Residency ...	46,100	24,198	21,902	57,330	31,251	26,079	8,653	9,050	8,345
2	Indore " ...	31,363	16,759	14,604	9,818	5,061	4,757	8,873	8,656	9,309
3	Baghelkhand Agency	9,597	4,740	4,857	29,952	15,380	14,572	9,656	10,247	9,179
4	Bhopal " ...	62,096	31,254	30,842	70,775	37,146	33,629	9,426	9,868	9,053
5	Bhopawar " ...	10,499	5,145	4,354	33,804	17,972	15,832	9,164	10,432	8,803
6	Bundelkhand " ...	19,028	9,507	9,521	27,328	14,261	13,067	9,503	10,014	9,168
7	Indore " ...	3,754	1,936	1,818	5,802	3,012	2,790	9,313	9,399	9,263
8	Malwa " ...	65,471	32,980	32,491	46,116	24,586	21,530	9,384	9,851	8,757
Central India ...		247,908	126,519	121,389	28,0925	148,669	132,256	9,217	9,505	8,895
Percentage on the total population of Musalmans ...		47.0	46.0	40.0	53.0	54.0	60.0	...	...	...

Subsidiary Table XI.

Christians.

Proportion of Sexes.

Serial No.	Agency.	Urban.			Rural.			Proportion of Females per 10,000 Males.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Urban.	Rural.
1	2	3	4	5	6	7	8	9	10	11
1	Gwalior Residency ...	426	211	215	90	54	36	9,472	1,0199	6,637
2	Indore	4,510	3,210	1,300	30	17	13	4,162	4,110	7,641
3	Baghelkhand Agency' ...	82	49	33	83	41	42	8,333	6,735	1,0244
4	Bhopal	295	153	142	26	19	7	8,603	9,281	3,684
5	Bhopawar	62	38	24	380	197	183	8,809	6,316	9,289
6	Bundelkhand	68	512	96	...	...	...	1,87	1,875	...
7	Indore	3	2	1	1	1	...	7,500	5,000	...
8	Malwa	1,246	843	403	212	53	169	6,607	4,780	35,660
Central India ...		7,062	5,015	2,244	852	382	470	5,026	4,472	12,3044
Percentage on the total population of Christians ...		89.5	93.0	82.7	10.5	7.0	17.3	...	...	...

Subsidiary Table XII.

Proportion of Sexes.

Animists.

Serial No.	AGENCY.	Urban.			Rural.			Proportion of Females per 1,000 Males.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Urban.	Rural.
1	2	3	4	5	6	7	8	9	10	11
1	Gwalior Residency ...	605	431	174	169,712	91,497	28,214	8,527	4,037	8,518
2	Indore	433	339	44	5,206	2,600	2,609	8,863	1,131	10,023
3	Baghelkhand Agency ...	2,021	1,082	939	308,600	149,548	159,112	10,525	8,678	10,040
4	Bhopal	549	355	185	126,168	60,849	65,319	10,703	5,211	10,735
5	Bhopawar	1,613	901	702	291,248	115,971	145,277	9,910	7,843	9,952
6	Bundelkhand	63	48	15	22,889	11,100	11,789	10,588	3,125	10,621
7	Indore	5	5	...	2,951	1,470	1,481	10,061	...	10,095
8	Malwa	2,706	1,429	1,277	57,656	28,936	28,936	10,028	8,936	10,082
Central India ...		7,956	4,643	3,343	934,472	491,735	492,737	9,994	7,200	10,020
Percentage on the total population of Animists ...		8	9	7	99.2	99.1	99.3	...	...	...



IN 1891 & 1901
SHOWING RATIO TO TOTAL OF URBAN POPULATION.

POPULATION IN LAKHS

AGENCY	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
--------	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----

OWALIOR RES^E 1901
1891

INDORE RES^E 1901
1891

BAGHELKHAND 1901
1891

BHOPAL 1901
1891

BHOPWAR 1901
1891

BUNDELKHAND 1901
1891

INDORE AGENCY 1901
1891

MALWA 1901
1891

PLATEAU 1901

LOWLYING 1901

HILLY 1901

NATURAL DIVISIONS

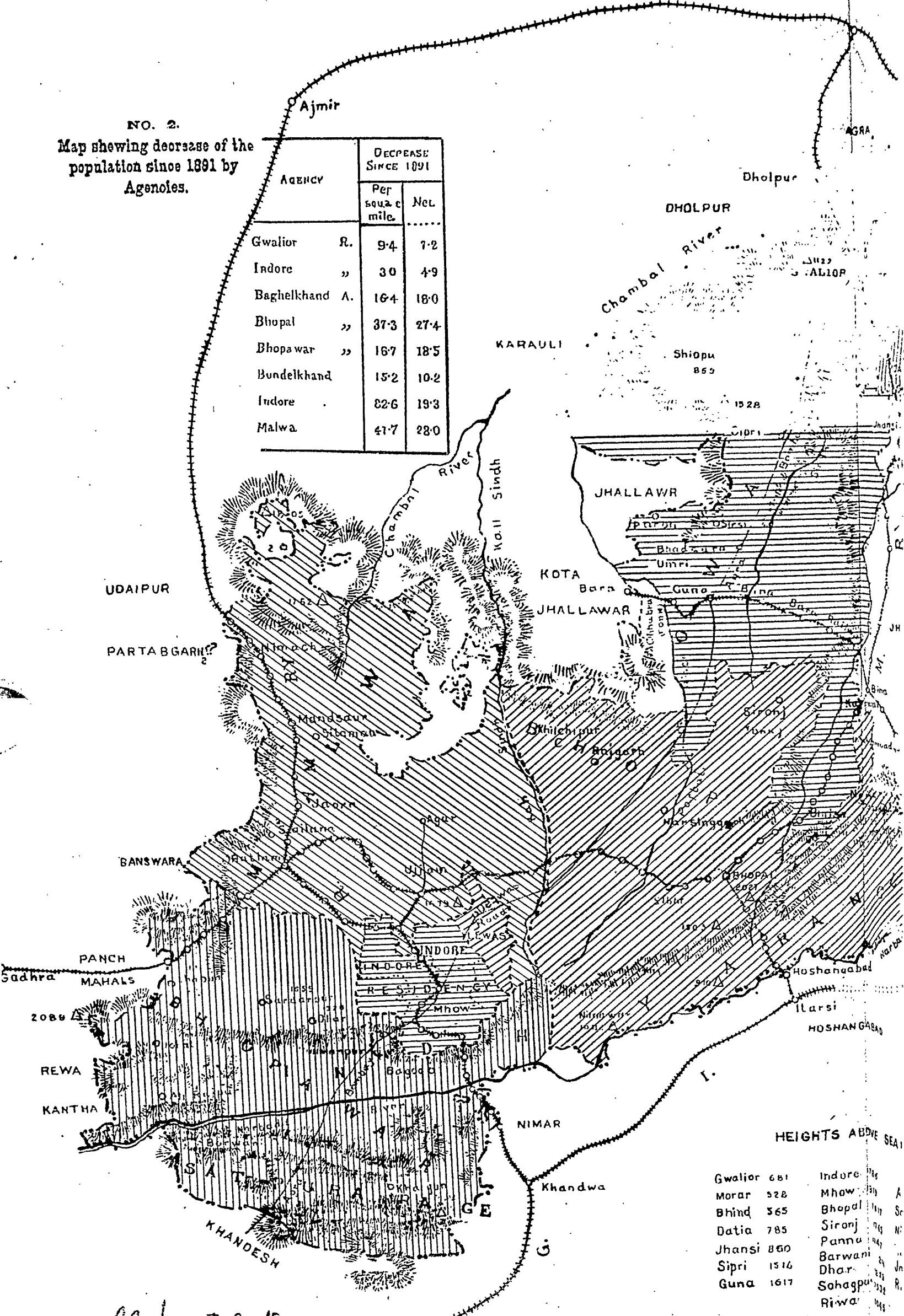
POPULATION BY 5 LAKHS

POPULATION OF
CENTRAL INDIA 5 | 10 | 15 | 20 | 25 | 30 | 35 | 40 | 45 | 50 | 55 | 60 | 65 | 70 | 75 | 80 | 85 | 90 | 95 | 100 | 105 | 110 | 115

1901
1891
1881

NO. 2.
Map shewing decrease of the
population since 1891 by
Agencies.

AGENCY	DECREASE SINCE 1891	
	Per square mile	NCL
Gwalior R.	9.4	7.2
Indore "	3.0	4.9
Baghelkhand A.	16.4	18.0
Bhopal "	37.3	27.4
Bhopawar "	16.7	18.5
Bundelkhand	15.2	10.2
Indore .	82.6	19.3
Malwa	47.7	28.0



C. G. Edward Capt

HEIGHTS ABOVE SEA

Gwalior	681	Indore	768
Morar	528	Mhow	311
Bhind	365	Bhopal	111
Datia	785	Sironj	111
Jhansi	860	Pannu	141
Sipri	1516	Barwani	141
Guna	1617	Dhar	111
Sahagpur	111	Sohagpur	111
Riwa	111	Riwa	111

MAP
OF THE
**CENTRAL INDIAN
AGENCY**

SCALE 1 INCH = 50 MILES

50

MIRZA BUD

**MAP
OF THE
CENTRAL INDIA
AGENCY**

SCALE 1 INCH = 50 MILES

GRA ETAWAH

Bhind

Alampur (INDO)

JALAON

Baoni

Beri

Yamuna

Sarila

Jigni HAMIRPUR

Churkhan

Rebul

BANDA

Bonda

ALLAHABAD

Manikpur

MIRZAPUR

R.Y.

Alipura

Nowrang

Chhatarpur

Kipli

Purnia

Birishpur

G.D.R.W.O.

RAJ

CHANG BHAKAR

KOREA

SACAR

DAMOH

JABALPUR

Narmada River

KATNI

MANDLA

SOHAGPUR

CHUTIA NAGPUR

Pendra

3552 3652

SEA LEVEL

Agar	1673
Sailana	1847
Nimach	1613
Mandsaur	1514
Jaora	1618
Ratlam	1663

DEEREASE
PER PERMARE MILE

NET
DECREASE

REFERENCES

Q TO 10

0 - 10

10 To 20

20 OVER

30 TO 40

40 Section

PROVINCE OR STATE BOUNDARY

AGENCY

1. BRITISH.

2 May

3 BUNDEN

CHAPTER II.

MOVEMENT OF THE PEOPLE.

20. *Introductory.*—In this Chapter we deal with what is probably the most important result of Census, those figures which bear on the dynamics of population. No excuse is, therefore, needed for treating the subject in some detail. The want of figures for Emigration has obliged me to omit detailed examination on some points.

Speaking generally these results are affected by two forces, the natural force of birth and death, and the accidental force of migration. It is the resultant of these two forces that we have to determine.

As regards the first we have in Central India no returns of births and deaths with which to compare the Census figures, and our deduction must be made simply from the figures to our hand.

A separate section has been given in the Provincial Part to the effect of famine.

Before passing on to consider the results it will be as well to describe the different types into which the migration has been divided.

Mr. Ibbetson in the Panjab Census Report for 1881 thus defines the types:—

“ Migration may be roughly referred to four different types”:—

- (1). *Temporary.*—Due to a local failure of grass, or even food, driving people to seek the one or the other in more favoured districts ; to a temporary demand for labour on public works or for transport purposes, attracting a large number of labourers to a particular locality, and the like.
- (2). *Periodic.*—Due to the changing seasons which drive men to and fro between the cool mountains and the warm valleys and plains, or from the scorched-up steppes to the grassy river banks and lower hills, which send them forth for purposes of carriage, trade and so forth.
- (3). *Permanent.*—Where over-crowding or distress on the one hand, or physical or political advantages on the other, drive away from one district and attract to another, people who settle down permanently on the land.
- (4). *Reciprocal.*—Where in the absence of any local attraction to induce movement from either quarter persons pass from one district to another and are re-placed by others moving in the opposite direction.

These four types, he goes on to say, can be in great measure distinguished by the proportion of the sexes in each case.

In Temporary migration males are largely in excess, in Periodic less so as a rule, while in Reciprocal migration females are in large excess. Types, however, shade off into one another.

The cause of Reciprocal migration is mainly the search for wives: The rules provide generally that a wife must be of the same caste as her husband; but may not belong to the same sub-division, a fact which often necessitates women having to be brought from a distance and which stimulates traffic between contiguous districts. It can be seen from Table IV how far these definitions hold good. Reciprocal migration is common only between contiguous districts unless there is some special family bond such as exists between Dhar and Baroda States. It will be seen in this connection that the North-West Provinces, Central Provinces and the Rajputana Agency shew the smallest proportion of male immigrants per 1,000 of both sexes, and that the figure increases till we reach Hyderabad State and "Other Provinces" where males are in considerable excess.

21. *Retrospect of the last ten years.*

A. PLATEAU.

Bhopal.—The rain-fall was on the average only about 45 inches during the last ten years, as compared to an average of over 50 in the previous decade.

The years 1895 and 1899 were the worst, only 33 inches falling while in 1900 there was practically no rain at all and a severe famine resulted.

The distress was such that it touched the better classes, even Brahmans and Rajputs being affected. Crops appear to have been about normal in 1891-94-95-96-97. In 1893 the crops were attacked by rust. (جیس)

The year 1898 was bad and 1899 very bad leading to a famine in 1900.

Cultivated area has decreased everywhere, and apparently from 50 to 60 per cent.

Trade, however, although bad for all save Butchers and Chamars in 1899-00, has on the whole improved, owing to the new Railways which have stimulated trade and created new centres.

Public health was bad during the last five years of the decade. Besides cholera, famine, diarrhoea, etc., which began in Ujjain and spread rapidly, a curious paralysis of the lower limbs became common. It was popularly attributed to the consumption of "Teora" a wild pulse which is one of the few plants that will grow in a famine. Special investigations in Gathi and Raisen shewed that the plant did have this effect. Deaths among those attacked were common especially among men.

Malwa Agency.—The rainfall averages 33 inches in the decade.

In 1894-96, and 1899 it was very low, while in 1893 and 1900 it was excessive.

The seasons generally have been rather below the average, and in 1899-00 there was a severe famine.

Public health was not good, bowel complaints, diarrhoea and after the famine a virulent form of fever caused much mortality.

Trade though bad in the famine year has on the whole increased owing to the opening of railways and the formation of new markets. A metalled road from Piploda has also done much to improve communication. A cotton press was started in 1893 which is paying well.

Ratlam.—The rainfall was 34 inches, or normal in all years save 1899-00 when it fell to 15. Mortality in ordinary years was 20 per mille while in the famine year it rose to 56 per mille. In 1893 and 1896 there was a partial failure of crops, in 1899-00 a complete failure. Of cultivated land 3·75 per cent. went out of cultivation in the famine year. Trade was bad in the famine year but the railways opened have on the whole caused an increase in trade. Health was not good, and cholera, fever and small-pox were severe in the famine year.

Sailana.—Average rainfall is about 35 inches, but in the last ten years was rather less. Crops fair save in 1899-00. Public health not good and in famine year very bad. Trade suffered. But the road to the railway at Namli has improved trade connections generally.

Sitamau.—Average of last ten years shews a rainfall of 29. In 1892-95-97 the fall was small. In 1893 and 1895 the opium failed while in 1899-00 all crops failed. Much land has gone out of cultivation. Public health was bad on the whole and in the famine specially so.

Gwalior Residency.—In 1895-96-97 the country round Gwalior suffered. Otherwise the crops have been fair. Public health was bad in 1891-92 and 1896-97. Trade improved by Guna-Baran and Light Railways.

Indore Agency :—

Dewas Junior Branch.—Rainfall was 36 on the average. In 1894-97 and 1899 it was low particularly on the last occasion. Crops spoilt in 1893 by excess of rain and by defect in 1899-00. Trade bad in the famine but improved generally, railway at Maksi very useful in this. Public health bad in 1891-94-96 and very bad in famine year.

Dewas Senior Branch.—Average rainfall 36. Crops good and fair save in 1899-00. Trade generally improved but was thrown back in famine.

B.—LOW-LYING COUNTRY.

Baghelkhand :—Average rainfall 46·6. Rainfall was excessive in the first five years and deficient in the latter. In 1892-93 it was very excessive, and in 1895-97 very deficient, causing famine in 1897. In 1899-00 it was also rather short in parts of the Agency. Public health was very bad in the famine year 1896-97. Trade much as it has been for the last 20 years.

Bundelkhand.—Same practically as above save that it was untouched by the famine of 1899-00.

C.—HILLY TRACTS.

Ali Rajpur.—The average rainfall of the last ten years was 34 inches. One-third of the land has gone out of cultivation. Famine was bad in 1899-00 when only 13 inches of rain fell.

Jhabua.—The average rainfall of the last ten years was 32 inches. The crops were average till 1899-00 when famine visited the State.

Barwani.—The average rainfall of the last ten years was 20·9 inches.

In 1899 only 7·26 inches fell in Barwani itself and in Jalgaon only 6 and there was consequently no crop of any kind. A regular registration of births and deaths has been kept in this state since 1897. The results show that the death-rate has risen 74 percent., while the birth-rate has only risen 60. In the famine 6,900 deaths were registered as due to famine sickness, that is to bowel complaints and severe fever which caused great mortality among a population already weakened by want.

Crops.—In 1891-92 the crops suffered for want of rain.

In 1893-94-95 there was an excess of rain which spoilt the harvest. In 1896-97 a similar calamity befell. In 1897-98-99 the crops were fair, but in 1899-00 a severe famine visited the country.

General Résumé.—The general result of this résumé is to shew that the Plateau and Hilly tracts suffered severely in 1899-00 and the Low-lying country in 1896-97-98.

Crops have on the whole period of ten years deteriorated, and except perhaps in Bundelkhand much land has gone out of cultivation.

Commerce has, however, in spite of the famines, increased everywhere. Some branches of course, were affected by famine but the increase of communication given by new railways and roads has caused a general improvement.

Public health has been good except during the famine years which naturally affected the health of the tracts where it was prevalent.

IMMIGRATION.

22. *General*.—How little Central India is dependent on outside for its population is at once seen from the fact that of the total population 92·2 per cent. were born within the borders of the Agency. Of the rest 7·7 per cent. were born in other parts of India leaving only 0·1 per cent. to the rest of the world. The language return bears this out (q. v.). There we find that 93·6 per cent. of the people speak tongues proper to Central India, 6·3 per cent. other vernaculars of India and the remaining 1 per cent. other tongues. There were 668,236 persons born in parts of India, other than Central India or 7·7 per cent. of the total population. Of this again 94·7 per cent. were born in contiguous provinces.

23. *North-West Provinces and Oudh.*—To take the North-Western Provinces and Oudh first—Of the two sexes together some 320,000 immigrants or 47·6 per cent. come from these provinces. It will be seen that the wanderers do not go very far. Bundelkhand takes 117,000, Baghelkhand 68,000 and Gwalior 50,000. These political charges all border on the North-Western Provinces ; if we look at the return for the distant “ Indore Agency ” we find only 2,000 immigrants from these parts.

As regards the proportion of the sexes females are in excess to 52·0 per cent. It is curious that in Baghelkhand, however, males are in excess.

The chief excess is in Bardi pergana of Riwa which lies on the Allahabad-Mirzapur border ; there are 14,997 men and 3,323 women.

The reason is said to be that most of the sepoys in the Army are drawn from the North-Western Provinces, and when they settle down in Baghelkhand they get their wives from over the border, they then return themselves as of Baghelkhand but their women-folk as belonging to North-Western Provinces.

24. *Rajputana.*—Rajputana (including Ajmer-Merwara) comes second in regard to the supply of immigrants. Some 175,000 or 26·0 per cent. coming from the states of this Agency. As in the last case it is to contiguous parts of Central India that they chiefly resort. Malwa gets 70,000, Gwalior 44,000. Females exceed males by 9,918 or 53 per cent.

When we go into the state figures we find Marwar comes first giving some 34,000 persons, females being in excess by 51·0 per cent. Bhopawar, Bhopal and Malwa take 27,000 of these between them. Males are in excess in the case of Malwa. This is explained by the Marwaris and other Rajputana sections of the community acting much as I have shewn the people from the North-West Provinces who live in Riwa have acted, but the excess is a small one.

Jaipur comes second with 28,000; males predominating. Malwa gets 11,000 and Gwalior 8,000, males being in excess in each case. Jhalawar comes next with 16,000, females in excess. Of these 11,800 go to Malwa and 2,000 to Bhopal.

Kota stands fourth. It gives us 14,000 of whom 10,000 go to Gwalior and 1,900 to Malwa. Females are in excess here also. Dholpur comes next with 8,700 of whom 8,000 go to Gwalior. Males are here in excess.

Partabgarh follows with 5,052 females in excess. The distribution is 3,452 persons to Malwa, 1,013 to Indore Residency and 500 to Bhopawar, Karauli gives 3,600 of which 3,400 go to Gwalior. Females are in excess.

Bharatpur sends 3,300 of which 1,700 go to Malwa. Females are in great excess.

The remaining states send only small numbers. From this distribution by 20 states of the Rajputana Agency we find that 12 send an excess of females and 7 an excess of males while Sirohi sends an equal number of each sex.

Of the 12 states which send an excess of females 7 are states whose territory either borders on or intermingles with the territory of Central India States. There are, however, some exceptions Marwar, Bikaner and Bharatpur, all of which send a considerable excess of females. The figures were returned by Gwalior State and from contiguous territory. Banswara and Dholpur alone of contiguous states send an excess of males. We may, therefore, look on it as characteristic of contiguous states to send an excess of females. The reason is I imagine that Rajputs of Central India usually get their wives from the home of their race.

25. *Other Provinces*.—Bombay comes next on the list giving us some 75,000 persons or 11·2 per cent.

In this case most of the immigrants are to be found in the "Indore Residency." This is due to the cantonment of Mhow, the A.-G.-G.'s Camp and the town of Indore. In each case there is a preponderance of males. The Parsi and Bohra trading communities swell the figures, as also Marathi and Gujarathi people. On the whole though the females preponderate, Gwalior, Baghelkhand, and Malwa together shewing an excess of 50·0 per cent.

The Central Provinces come next contributing 99 per cent. Of these Bhopawar, Bundelkhand, and Baghelkhand which border on that province take the greater proportion. Females are in excess here by 50 per cent.

Bengal sends some 5,000 persons of whom 41 per cent. found in Baghelkhand which borders on the Chutia Nagpur district. Females are in excess by 56·2 per cent.

In almost every case, therefore, we find that females are in excess. This is, as we have seen, a characteristic of "Reciprocal Migration," due to the rule that requires a man to go and get his wife from among his own people, but which at the same time requires that she should not come from among his immediate neighbours.

As regards the immigration from other parts of India the Panjab sends us an excess of males, the reason being that these people are almost all soldiers in British or Native State troops.

Of separate states Baroda sends us most. Males are in excess and go mostly to Bhopawar and Malwa, these two taking 4,000 out of 4,452. The house of Dhar is connected by marriage with Baroda which accounts for the immigration from that State. Haiderabad (Dekhan) sends us 2,627 persons, males being in excess. Of these 2,035 go to Bhopal where there is large Mahomedan State.

Of immigrants from distant spots little need be said. Aden may, however be mentioned. It sends 362 people. They are all returned by the 4th Bombay Rifles, now in Mhow who are occasionally quartered at that place.

EMIGRATION.

26. *General.*—It is a matter for regret that except in the case of Rajputana the Emigration returns for Central India record only figures for the whole Agency. This being so it is not possible to compare aught except total figures.

The total number of emigrants from Central India is 453,660 of whom 200,885 are males, and 252,775 females, or 5·4 per cent. on the population born in Central India. The distribution shews that 44 per cent. of the people go to the North-Western Provinces, 33 per cent. to the Central Provinces and 12 per cent. to Rajputana or 89 per cent. in all, the rest go to more distant provinces.

The high figure for the North-Western Provinces is what we should expect. The connection between the people of Bundelkhand and the British districts on which they border is very close, and there is no natural boundary such as the plateau presents to hinder movement. Women, it will be seen, predominate. This is according to Mr. Ibbetson a sign of the "Reciprocal Migration," due to marriage regulations. There is no doubt that as regards Bundelkhand a very large amount of marriage traffic does go on.

In the case of the Central Provinces also there is an excess of women, and for the same reason, but the general movement is much smaller.

That Bengal should come so high up is, I think, peculiar. Unfortunately having no returns to shew where the people go to I am unable to say from what part of Central India they come. It is possible, that they enter Chutia Nagpur which is on the borders of Baghrikhand.

Other figures are insignificant.

MIGRATION.

27. *General.*—We have now to deal with the resultant of the forces which tend respectively to increase and decrease the population. Owing to the want of returns by either states or political charges I can only, as before, deal with figures for the total movement, and for internal movement between states in Central India, except in the case of Rajputana, where details are available. Migration is of course largest between Central India and the Provinces which immediately border upon it. Central India gains on the whole by the movement some 21,000 persons of whom 12,000 are males and 9,000 females.

There is a slight excess of females among emigrants as compared with immigrants. In 1,000 of both sexes there are 557 female emigrants while among immigrants there are 517.

We have on the whole gained 26 persons in 1,000 by the movement, 29 males and 23 females.

The total number of people born in Central India and now alive is 8,410,178. If, therefore, no movement took place the population would be less by 218,603, or 2 per cent.

28. *Variation since 1891.*—No district figures can be shewn. The totals shew that the Central Indian born population has fallen 17 per cent.

The net result of our interchange with British territory is a gain of 57,412 males and 33,315 females or 90,727 persons.

29 *Migration between Central India and places other than Rajputana.*—

Taking the North-West Provinces we see that we gain 120,000 persons, 73,000 males and 47,000 females. The Central Provinces, on the other hand, take more than they give us; they make 80,000 by the exchange, some 40,000 of each sex. No other Province gets as large a number from us.

We gain from Bombay and the Panjab, Bombay sending females mostly, probably to the Dakshini population of the Maratha states, while the Panjab sends many more males, as is only natural, seeing that most of those from this Province are soldiers.

Bengal takes more than it gives us, gaining some 11,000 males and 7,000 females.

From the remaining provinces and from places outside India we gain by exchange.

30 *Native States.*—We give more than we receive in the case of Haidarabad, some 1,700, mostly males. In the case of Baroda, however, we gain 3,600, 1,800 of each sex. These people are nearly all found in Dhar state.

31 *Migration between states of Central India and Rajputana:*—I have selected a certain number of States to show how the interchange takes place.

The total interchange results in a gain to Central India of 121,000 persons, 62,000 males and 59,000 females.

The immigration is about 3 times the emigration, and as regards the sexes males among immigrants are about 4 times the males among emigrants. This points to permanent migration and is due apparently to the settlement of Marwaris in Central India who have been attracted by the increased facilities for trade opened up by the railways started in the last 6 or 7 years. To every 1,000 immigrants there are 323 emigrants and in every 1,000 of both sexes, 472 are males among immigrants and 387 among emigrants.

The first thing brought out by the table is that the interchange save for Baghelkhand is restricted to the west of the Agency, thus Chhatarpur, Charkhari, Orchha, and Datia shew practically no interchange. No more striking proof of the isolation of the Bundela Rajputs from those of Rajputana could be devised. It shews also how if intermarriage is impossible intercourse at once ceases (*vide* Bundelas, Chapter VIII).

Of Rajputana States Marwar gives us most, 22,000, Jaipur comes next giving 21,000, women being in defect in each case. The migration is of a permanent kind, the settlers being traders. Mewar comes third, but in this case women are in excess. We lose only to Dholpur, giving them women.

Bhopal gains some 4,900 persons, men being a little in excess. Of these people 2,000 come from Marwar, chiefly males. Tonk and Jaipur follow. In the case of Tonk females predominate.

Dewas gains some 3,000 persons, there being 300 more women than men. The number of women who come from Jhallawar is extraordinary, 377; it gives more men than it gets. The biggest general movement is between Dewas and Marwar, women being in excess.

Dhar gains in all some 5,000 persons, males being in excess. They come from Marwar for the most part.

Gwalior gains 49,000 in all males being in slight excess.

The greatest movement is with Mewar, which sends 13,000, females being in excess, while Marwar and Tonk send 8,000 and 7,000 respectively: The number of women who come from Bharatpur is curiously large; while Dholpur takes more persons than it gives, women being in excess. This is due possibly to Gwalior state possessions in Dholpur, with which there are marriage relations. Indore gains on the whole 14,000 persons, males being in slight excess. Marwar sends about 6,000 persons, females in excess, Jaipur 5,000, males in excess. Kota and Jhallawar take most, 800 and 400 respectively, in the case of Jhallawar females are in large excess.

Jaora gets 3,600 in all, females being in excess, most come from Marwar, chiefly males. Riwa gains 2,165 persons by interchange with Rajputana mostly males. Marwar and Jaipur send most.

The connection of the Riwa Chief's family with that of Jodhpur causes this increase of communication though the distance is considerable.

32. Internal Movement.—As there are no figures for the movement between political charges I have taken a few states to illustrate the general interchange which takes place. I do not intend to go into the subject in any detail, as though it is one of considerable interest to those immediately connected with the administration of any particular state, it has not the same interest to people in general. The state figures will be found in the Provincial Volume for all states of any size, and figures for small holdings can be obtained from the records.

It must be remembered that many states have territory in more than one political charge.

The first point that the figures bring out is the separation of the Eastern from the Western section of the Agency. Only Gwalior state, which lies between and connects the two sections, has anything in the way of interchange with the Bundelkhand states. To take the Eastern states first. As an example we may take Charkhari. We find that this state only gets 1,202 persons from all the Western states put together, 692 men and 510 women, whereas her traffic with Chhattarpur alone amounts to 5,969 persons.

Of the character of the movement little need be said. An excess of females is found in the movement between Charkhari, Datia, Panna and Samthar. Similarly Chhattarpur shews an excess of females in its interchange with Samthar, Gwalior and Datia ; Orchha with Chhattarpur, Datia, Panna, and Riwa ; Panna with Riwa. There is, however, less inducement to "Reciprocal Migration" in the case of these states whose borders are as a rule inextricably confused and whose population is racially the same everywhere.

Turning now to the Western States. As interchange always goes on most freely where borders touch, it is only natural that the greater part of the movement is to and fro between small states and the two big states of Indore and Gwalior whose territory occupies so large a proportion of the Agency.

There is no need to go into the figures. Of all the states we see that 6 have gained by interchange with other states of Central India, but the proportions of immigrants and migrants is as a rule very even.

Chhattarpur shews a difference of 9 per cent., in favour of emigrants ; Dhar one of 8 per cent. in favour of immigrants. All except Indore, Dhar and Chhattarpur shew over 100 females to 100 males.

The proportion of migrants to total population shews that Dewas gets most by migration. Some 70 per cent and of these 99 per cent are women. Dhar comes next but with only 69 per cent. of migrant population.

Women migrants preponderate in 4 states. Only Datia shews any marked difference between males and females among migrants, females being 20 per cent. in excess.

33. *Indigenous Population*:—The indigenous population of Central India is 7,956,518 or 92 per cent.

It is not possible to get at the district figures, but I will give some of the chief states.

Riwa heads the list with 90·5 per cent. of indigenous population while Bhopal, Indore and Orchha all shew over 80 per cent. It is, I think, peculiar that Dewas and Dhar should shew such a low figure, both are situated off the line of rail, and away from British India for the most part, yet Dewas, has only 30 per cent. of indigenous population, 30 per cent less than Charkhari which comes next and which is near the railway and touches British India.

I have no figures by which to deal with urban and rural migration.

34. *Comparison of actual and estimated population*.—There being no vital statistics for Central India this calculation was made with the rate of increase for all India given by Mr. Hardy in his note on the 1891 Report. The results are as follows :—

Population found in Census 1901 = 8,628,781.

Population estimated by method = 10,413,745.

Actual population found in 1891 = 10,318,812.

This shews that the population is less by 1,784,964 persons than what it would be, had the normal rate of increase been maintained. The data are, however, not strictly applicable to Central India, and I do not think the estimate is worth much.

SUBSIDIARY TABLE I.

Immigration per 10,000 of Population.

AGENCY (OF ENUMERATION.)	Born in India.			Born in Asia beyond India.			Percentage of Immigrants to Total Population.		
	In Natural Division Agency where enum- erated.	In conti- guous Dis- tricts or States.	In Non- Contiguous Territory.	Contiguous Countries	Remote Countries.	Born in other Countries.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Central India	9,221	674	100	...	1	4	7.8	7.3	8.3

SUBSIDIARY TABLE II.

Emigration per 10,000 of Population.

AGENCY.	Enumerated in			Percentage of Emigrants to Population born in the Province		
	Agency where born.	Other Districts of Province.	Other Provinces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7
Central India	9,461	...	539	5.4	4.7	6.1

SUBSIDIARY TABLE III

Variation in Migration since 1891.

AGENCY.	Percentage of District born.		Percentage of increase among	
	1901.	1891.	District born.	Total Population.
1	2	3	4	5
Central India	92.2	92.7	-17.0	16.4

SUBSIDIARY TABLE IV.

Statement showing Migration from and to Central India.

Province, State or Country.	Emigration from Central India.		Immigration into Central India.		Proportion per 10,000 of Total Emigration and Immigration.		Number of Emigrants per 1,000 Immigrants.	Number of males per 1,000 of both Sexes.	Net Variation to Central India by Migration.																	
	Persons	Males	Females	Persons	Males	Females			Actual figures.																	
									Persons	Males	Females	Persons	Males													
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25		
1 Rajputana (including Ajmer Alwar)	66,471	21,887	34,585	174,602	82,258	42,344	92,258	1,245	1,090	1,368	2,597	2,553	2,657	323	266	375	387	472	118,130	60,457	57,673	+	5,404	+	4,871	+6,103
2 N.W. P. and Oudh,	130,319	78,876	120,443	320,159	152,273	167,836	4,394	3,927	4,766	4,763	4,686	4,834	623	518	718	396	476	+120,840	73,397	47,443	+	5,528	+	5,914	+5,021	
3 Central Provinces ...	118,618	70,869	77,749	66,968	30,337	36,631	3,276	3,528	3,076	996	934	1,055	2,220	2,336	2,123	477	453	-87,650	-40,592	-41,118	-	3,735	-	3,266	-4,351	
4 Bombay Presidency	11,528	6,808	4,720	75,031	37,510	254	339	187	1,116	1,116	1,154	1,080	154	182	126	591	500	+63,503	+30,713	+32,790	+	2,904	+	2,475	+3,470	
5 Panjab ...	3,692	2,050	1,612	14,664	10,074	4,590	81	103	64	218	310	131	253	207	355	564	688	+10,972	+7,994	+2978	+	501	+	644	+ 315	
Bengal ...	23,117	13,424	9,693	5,039	2,201	2,838	509	668	383	75	68	82	4,588	6,099	3,415	581	437	-18,078	-11,223	+6,855	-	827	-	904	-725	
Madras ...	4,347	2,809	1,558	2,627	1,608	1,019	96	140	61	39	50	30	2,328	1,747	5,915	646	861	-1,720	-1,201	+519	-	78	-	97	-55	
Other Provinces in India ...	819	516	303	4,452	2,378	2,074	18	25	12	66	73	60	184	217	146	630	534	+3,633	+1,862	+1,771	+	166	+	150	+ 187	
Total Provinces, etc., in India ...	163,600	200,885	252,775	968,238	321,844	340,392	10,000	10,000	10,000	9,940	9,804	9,975	679	624	730	443	482	+214,576	+120,959	+98,617	+	9,815	+	9,746	+9,802	
10 Countries in Asia ...	...	...	623	297	326	...	...	...	...	9	8	9	...	...	...	...	475	+623	+297	+326	+	29	+	24	+ 35
11 Do. Europe ...	...	...	3,368	2,838	530	...	...	...	...	51	87	15	...	...	...	...	443	+3,368	+3,838	+530	+	154	+	229	+ 56
12 Do. Africa ...	...	...	13	7	6	...	...	...	...	...	...	1	...	...	...	...	538	+13	+ 7	+ 6	+	9	+	1	+ 2
13 Do. America ...	...	...	12	3	9	...	...	...	...	...	...	...	...	...	...	...	250	+12	+ 3	+ 4	+	11	+	4	+ 7
14 Other Continents ...	...	...	11	4	7	...	...	...	...	...	...	...	...	...	...	...	363	+11	+ 4	-	41	-	41	-	58
Grand Total ...	453,660	200,885	252,775	872,263	324,903	347,270	10,000	10,000	10,000	10,000	10,000	10,000	675	618	728	443	483	+218,603	+124,108	+94,495	+10,000	+10,000	+10,000	+10,000	+10,000	

Figures not available.

Figures not available.

SUBSIDIARY TABLE V

Migration between Central India and Rajputana States.

STATES IN CENTRAL INDIA.	STATES IN RAJPUTANA.															
	BANSWARA.			BHARATPUR.			DHOLPUR.			JAIPUR.			JHALLAWAR.			
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Bhopal I	1	...	...	94	47	47	123	74	49	804	600	204	...	...	...
E	90	47	43	12	8	4	32	17	15	27	11	16	
V	+ 4	...	+ 4	+ 111	+ 66	+ 45	+ 772	+ 583	+ 189	- 27	- 11	- 16	
Charkhari I	
E	
V	
Chhatarpur I	
E	
V	
Datia I	8	8	...	14	6	8	44	25	19	...	...	...
E	135	57	78	8	5	3	4	2	2	
V	+ 8	+ 8	...	- 121	- 51	- 70	+ 36	+ 20	+ 16	- 4	- 2	- 2	
Dewas I	...	24	20	4	200	125	75	36	16	20	379	235	144	940	175	765
E	606	218	388
V	...	+ 21	+ 20	+ 4	+ 200	+ 125	+ 75	+ 36	+ 16	+ 20	+ 379	+ 235	+ 144	+ 334	+ 43	+ 377
Dhar I	...	48	22	26	59	40	19	14	3	11	1102	618	484	27	2	25
E	1	...	...	1	6	3	3
V	...	+ 48	+ 22	+ 26	+ 59	+ 40	+ 19	+ 14	+ 3	+ 11	+ 1,101	+ 618	+ 483	+ 21	+ 1	+ 22
Gwalior I	...	71	21	47	2,253	654	1,599	7,998	4,036	3,962	13,991	7,527	6,464	6,847	3,514	3,333
E	...	17	6	11	393	165	228	8,620	2,741	5,879	874	396	478	5,801	2,039	3,762
V	...	+ 51	+ 18	+ 36	+ 1860	+ 489	+ 1371	- 622	+ 1295	- 1917	+ 13,117	+ 7,131	+ 5,986	+ 1,046	+ 1,475	- 429
Indore I	...	16	16	...	239	148	91	69	51	18	4,861	2,736	2,125	4,701	1,695	3,006
E	...	15	6	9	41	19	22	77	65	12	127	69	58	5,167	1,737	3,430
V	...	+ 1	+ 10	- 9	+ 198	+ 129	+ 69	- 8	- 14	+ 6	+ 4,734	+ 2,667	+ 2,067	- 466	- 42	- 424
Jaora I	...	69	21	45	253	119	131	1	...	1	647	281	368	156	15	141
E	...	12	8	4	5	3	2	1	...	1	5	3	2	95	41	54
V	...	+ 57	+ 16	+ 41	+ 248	+ 116	+ 132	...	...	...	+ 642	+ 278	+ 364	+ 61	+ 26	+ 87
Orchha I	8	...	8	...	...	...	...	...
E	17	13	4	...	...	...	58	16	42
V	9	- 13	+ 4	...	...	...	58	- 16	- 42
Ratlam I	...	552	219	304	107	25	82	2	2	...	355	186	169	31	20	11
E	...	78	53	25	5	2	3	...	...	...	8	4	4	...	...	...
V	...	+ 475	+ 196	+ 279	+ 102	+ 23	+ 79	+ 2	+ 2	...	+ 347	+ 182	+ 165	+ 31	+ 20	+ 11
Riwa I	181	79	102	...	...	...	412	269	143	...	...	...
E	...	2	2	...	1	1	...	...	...	...	...	...	...	...	...	...
V	...	- 2	- 2	...	+ 180	+ 78	+ 102	...	...	...	+ 412	+ 269	+ 143	...	...	...
Total Select- ed States in Central India I	...	781	355	426	3,394	1,235	2,149	8,265	4,188	4,077	22,595	12,477	10,118	12,702	5,621	7,281
E	...	124	75	49	535	237	298	8,862	2,684	5,978	1,051	494	557	11,706	4,051	7,655
V	...	+ 657	+ 230	+ 377	+ 2,859	+ 1,008	+ 1,651	- 597	+ 1,304	- 1,901	+ 21,544	+ 11,983	+ 9,561	+ 996	+ 1,370	- 374
Total Central India I	...	1,765	972	793	3,370	1,033	2,237	8724	4,458	4,269	28,131	15,959	16,072	18,650	7,092	9,558
E	...	128	77	51	570	252	318	8,862	2,884	5,978	1,199	554	645	11,829	...	...
V	...	+ 1,637	+ 895	+ 742	+ 2,900	+ 831	+ 1,999	- 139	+ 1,571	- 1,709	+ 26,932	+ 14,505	+ 12,427	+ 4,821	...	...

SUBSIDIARY TABLE V.

Migration between Central India and Rajputana States.—Continued.

STATES IN CENTRAL INDIA.	STATES IN RAJPUTANA.—Continued.															
	KARAUJI.			KOTA			MARWAR.			MEWAR.			PARTABGARH.			
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
Bhopal	I	...	...	...	281	101	180	2,459	1,420	1,039	285	131	154	...	...
	E	...	1	1	...	107	62	45	5	4	1	5	5	...	51	
	V	...	—	1	—	1	...	+ 174	+ 39	+ 135	+ 2,454	+ 1,416	+ 1,038	+ 280	+ 126	
Charkhari	I	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	E	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	V	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chhatarpur	I	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	E	...	...	...	...	...	...	...	...	...	...	1	...	1	...
	V	...	...	...	...	...	...	...	...	...	—	1	...	—	1
Datia	I	...	...	...	...	...	...	5	1	4	4	4	4	...	...
	E	...	...	...	...	1	1	...	...	...	...	...	...	...	...
	V	...	...	...	—	1	1	+	5	+	1	+	4	+	4
Dewas	I	...	8	6	2	71	41	39	1,045	403	642	492	277	215	107	
	E	...	...	...	...	...	...	...	...	...	...	2	...	2	3
	V	...	+ 8	+ 6	+ 2	+ 71	+ 41	+ 30	+ 1,045	+ 403	+ 642	+ 490	+ 277	+ 213	+ 86	
Dhar	I	...	...	...	...	69	25	44	2,385	1,415	970	690	390	300	201
	E	...	...	...	...	3	1	2	3	2	1	11	9	2	29
	V	+	66	+	24	+	42	+	2,382	+	1,413	+	969
Gwalior	I	...	3,516	1,282	2,234	8,718	3,413	5,305	8,446	4,535	3,911	17,253	6,706	10,547	8,516	
	E	...	2,812	874	1,938	7,180	3,330	3,850	54	36	18	3,632	1,365	2,267	3,924	
	V	...	+ 704	+ 408	+ 296	+ 1,538	+ 83	+ 1,455	+ 8,392	+ 4,499	+ 3,898	+ 13,621	+ 5,341	+ 8,280	+ 492	
Indore	I	...	48	16	32	1,281	504	777	5,996	2,933	3,063	4,721	2,230	2,511	1,084	
	E	...	6	3	3	2,126	948	1,178	48	33	15	901	400	501	608	
	V	...	+ 42	+ 13	+ 29	+ 845	+ 444	+ 401	+ 5,948	+ 2,900	+ 3,048	+ 3,810	+ 1,830	+ 2,010	+ 476	
Jaura	I	...	16	9	7	33	16	17	1,382	666	716	1,340	709	631	676	
	E	...	...	...	...	...	...	2	2	...	217	88	129	1,022	346
	V	...	+ 16	+ 9	+ 7	+ 33	+ 16	+ 17	+ 1,380	+ 664	+ 716	+ 1,123	+ 621	+ 502	- 346	
Orechha	I	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	E	...	...	...	...	230	92	138	...	...	...	...	...	...	...
	V	...	...	...	—	230	— 92	— 138	...	...	...	...	...	...	...
Ratlam	I	...	22	13	9	28	4	24	485	373	112	592	246	346	385	
	E	...	...	...	...	13	12	1	4	2	2	679	361	318	329
	V	...	+ 22	+ 13	+ 9	+ 15	+ 8	+ 23	+ 481	+ 371	+ 110	+ 87	+ 115	+ 28	+ 56	
Riwa	I	...	...	...	...	...	...	...	604	239	365	...	...	...	...
	E	...	...	...	...	2	1	1	...	...	...	...	2	1	1
	V	...	...	...	—	2	— 1	— 1	+ 604	+ 239	+ 365	...	...	— 2	— 1
Total Selected States in Central India	I	...	3,610	1,626	2,234	10,481	4,104	6,377	22,807	11,995	10,822	25,337	10,693	14,704	5,969	
	E	...	2,519	873	1,941	9,632	4,447	5,215	116	79	87	5,448	2,226	3,220	5,066	
	V	...	+ 791	+ 443	+ 343	+ 819	+ 843	+ 1,162	+ 22,691	+ 11,906	+ 10,785	+ 19,949	+ 8,465	+ 11,424	+ 883	
Total Central India	I	...	3,667	1,375	2,232	14,791	5,705	9,036	34,406	16,23	17,877	26,791	12,534	14,257	5,052	
	E	...	2,532	804	1,550	10,433	4,632	5,661	195	123	70	5,525	2,338	3,240	5,441	
	V	...	+ 833	+ 491	+ 342	+ 4298	+ 873	+ 3,425	+ 34,211	+ 16,404	+ 17,807	+ 21,206	+ 10,246	+ 11,017	+ 383	

SUBSIDIARY TABLE V

Migration between Central India and Rajputana States—(concluded.)

STATE IN CENTRAL INDIA.	STATES IN RAJPUTANA—(concluded.)									
	TONK.			TOTAL SELECTED STATES IN RAJPUTANA.			TOTAL RAJPUTANA.			
	P.	M.	F.	P.	M.	F.	P.	M.	F.	
1	32	33	34	35	36	37	38	39	40	
Bhopal	I ...	858	300	558	4,904	2,673	2,231	5,317	2,859	2,458
	E ...	32	15	17	362	196	166	407	219	188
	V ...	+ 826	+ 285	+ 541	+ 4,542	+ 2,477	+ 2,065	+ 4,910	+ 2,640	+ 2,270
Charkhari	I ...	...	...	...	...	...	...	161	76	85
	E ...	...	...	...	...	...	...	...	...	...
	V ...	...	...	...	...	...	...	+ 161	+ 76	+ 85
Chhatarpur	I ...	...	...	...	...	...	...	131	11	120
	E ...	...	...	...	1	...	1	5	2	3
	V ...	...	...	...	-1	...	-1	+ 126	+ 9	+ 117
Datia	I ...	...	...	...	75	44	31	141	70	71
	E ...	3	1	2	151	66	85	151	66	85
	V ...	- 3	- 1	- 2	-76	-22	-54	-10	+ 4	-14
Dewas	I ...	11	4	7	3,313	1,338	1,975	3,813	1,779	2,034
	E ...	...	...	...	629	221	408	632	223	409
	V ...	+ 11	+ 4	+ 7	+ 2,684	+ 1,117	+ 1,567	+ 3,181	+ 1,556	+ 1,625
Dhar	I ...	35	6	29	4,630	2,630	2,000	5,188	2,862	2,326
	E ...	...	...	...	53	27	26	67	32	35
	V ...	+ 35	+ 6	+ 29	+ 4,577	+ 2,603	+ 1,974	+ 5,121	+ 2,830	+ 2,291
Gwalior	I ...	10,003	4,431	5,572	82,612	37,404	45,208	85,437	38,853	46,584
	E ...	2,349	779	1,570	34,756	12,814	21,942	35,523	13,20	22,818
	V ...	+ 7,654	+ 3,652	+ 4,002	+ 47,856	+ 24,590	+ 23,266	+ 49,914	+ 25,648	+ 24,266
Indore	I ...	343	184	159	23,379	11,120	12,259	23,762	11,345	12,417
	E ...	190	54	136	9,306	3,544	5,762	9,560	3,683	5,977
	V ...	+ 153	+ 130	+ 23	+ 14,073	+ 7,576	+ 6,497	+ 14,202	+ 7,662	+ 6,540
Jaora	I ...	...	...	...	4,573	2,136	2,437	5,137	2,293	2,844
	E ...	54	19	.35	1,413	507	906	1,453	533	920
	V ...	- 54	- 19	- 35	+ 3,160	+ 1,629	+ 1,531	+ 3,684	+ 1,760	+ 1,924
Orchha	I ...	...	...	...	8	...	8	205	118	87
	E ...	...	...	...	305	121	184	309	125	184
	V ...	...	...	...	-297	-121	-176	-101	-7	-97
Ratlam	I ...	...	...	...	2,560	1,359	1,201	3,693	1,516	1,547
	E ...	9	4	5	1,138	532	606	1,461	683	772
	V ...	- 9	- 4	- 5	+ 1,423	+ 827	+ 595	+ 1,632	+ 857	+ 775
Riwa	I ...	...	...	...	1,197	587	610	2,165	1,514	651
	E ...	...	...	...	7	5	2	9	7	2
	V ...	...	...	...	+ 1,190	+ 582	+ 608	+ 2,156	+ 1,507	+ 649
Total Selected states in Central India	I ...	11,250	4,925	6,325	127,251	59,231	67,920	119,952	55,296	64,656
	E ...	2,687	872	1,765	48,117	18,033	30,034	46,657	17,282	29,375
	V ...	+ 8,613	+ 4,053	+ 4,560	+ 79,184	+ 41,298	+ 37,886	+ 73,295	+ 38,014	+ 35,281
Total Central India	I ...	13,846	5,798	8,148	157,293	72,978	84,320	173,326	81,651	91,685
	E ...	2,687	872	1,765	49,716	18,787	30,579	51,873	19,891	31,982
	V ...	+ 11,369	+ 4,926	+ 6,383	+ 107,577	+ 54,236	+ 53,341	+ 121,463	+ 61,700	+ 59,703

SUBSIDIARY TABLE VI.
Internal Migration between the Central India Selected States.

STATES (Counties Encircled)		BIRTH PLACES.														
		Bawani.	Bhopal.	Charkhari.	Chhattarpur.	Datia.	Dewas.	Dhar.	Gwalior.	Indore.	Jnora.	Orechia.	Panna.	Riwa.	Ratlam.	Samthar.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Barwani ...	P.	... + 34	... + 34	... + 21	... + 13	+ 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Barwani ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Barwani ...	F.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Charkhari ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Charkhari ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Charkhari ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Chhattarpur ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Chhattarpur ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Chhattarpur ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Datia ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Datia ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Datia ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Dewas ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Dewas ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Dewas ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Dhar ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Dhar ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Dhar ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Gwalior ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
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Gwalior ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Indore ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
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Indore ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Jnora ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Jnora ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
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Orechia ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
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Orechia ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Panna ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Panna ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Panna ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Riwa ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Riwa ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Riwa ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Ratlam ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Ratlam ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Ratlam ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Samthar ...	P.	... + 31	... + 21	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Samthar ...	M.	... + 21	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	
Samthar ...	F.	... + 13	... + 13	... + 13	... + 13	- 400	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	- 244	

Birth-Places.											
Santmar.	Ratlam.	Riva.	Panna.	Orchha.	Jaor.	Indore.	Gwalior.	Dewas.	Datiā.	Chhatarpur.	Barwani,
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SUBSIDIARY TABLE VII

Statement shewing the relation of Immigrants to Emigrants within the Province.

STATE.	1	Immigrants from States within Central India.	Emigrants to States within Central India.	Variation (+) or (-) of Immigrants on Emigrants.	Percentage of Immigrants to total Population.	Percentage of Emigrants to total Population.	REMA	
Gwalior...	219,152	228,194	- 9,042	8	8
Indore	249,901	294,468	- 44,567	29	30
Bhopal	96,211	74,728	+ 21,483	14	14
Riwa	51,716	31,068	+ 20,648	4	4
Dewas	37,829	32,179	+ 5,649	32	28
Dhar	36,753	48,672	- 11,929	26	34
Ratlam	15,249	16,708	- 1,460	18	20
Orchha	36,695	19,416	+ 17,249	11	6
Charkhari	25,733	23,222	+ 2,511	21	19
Chhatarpur	21,151	36,056	- 14,905	14	23
Datia	25,745	28,060	- 2,321	15	16
Jaora	17,913	12,466	+ 5,447	21	15

SUBSIDIARY TABLE VIII.

Statement shewing the percentage of Migrants on Total Population.

STATE.	Total Population.	MIGRANTS.			PERCENTAGE OF				
		1	2	Total.	Males.	Females.	Migrants to Total Population.	Females to Male Migrants.	Females to Total Migrants.
				3	4	5			
Gwalior...	2,933,001	1,918,758	965,487	953,271	65	99	56	50	50
Indore ...	850,690	342,319	170,671	171,618	40	101	50	50	50
Bhopal ...	665,961	198,269	100,344	97,925	30	98	59	50	50
Riwa ...	1,327,385	153,609	73,150	80,459	12	110	52	43	43
Dewas ...	117,216	80,190	43,893	43,277	70	99	50	50	50
Dhar ...	142,115	97,698	48,125	49,573	69	103	51	49	49
Ratlam ...	83,773	39,613	18,765	20,877	47	111	53	47	47
Orchha ...	321,034	79,536	39,668	39,888	25	101	50	50	50
Charkhari	123,954	69,611	31,170	35,111	56	101	51	49	49
Chhatarpur	156,130	81,753	41,431	40,322	52	97	49	51	51
Datia ...	173,759	65,499	26,318	39,181	33	119	60	40	40
Jaora ...	84,185	38,314	17,326	20,988	50	121	55	45	45

SUBSIDIARY TABLE IX.

Statement showing the relation which the total Population of Central India bears to that born in the Province.

PROCESS.	1	POPULATION.		
		Persons.	Males.	Females.
		2	3	4
(1) Total Population of Central India	...	8,628,781	4,428,790	4,199,991
(2) Deducting "Birth-place not returned"
(3) We get those whose Birth-place is specified	...	8,628,781	4,428,790	4,199,991
(4) Deducting Immigrants born out of Central India	-672,263	-324,993
(5) Number of Persons born and still living in Central India	...	7,956,518	4,103,797	3,852,721
(6) Adding Emigrants born in Central India and Enumerated elsewhere	...	+453,660	+200,885	+252,775
Total born in Central India and now alive	...	8,410,178	4,304,682	4,105,476
Taking this last figure as 1,000 that is Total born in Central India	...	1,000	1,000	1,000
Of these Proportion of Emigrants	...	54	47	62
Leaving still dwelling in Central India	...	946	953	938
Adding proportion of Immigrants	...	80	76	85
We get the present Population of Central India	...	1,026	1,029	1,023

SUBSIDIARY TABLE X

Comparison of Actual and Estimated population.

DISTRICT OR AGENCY.	Actual Population by Census 1901.	Population Estimated from Vital Statistics.	Population Estimated from rate of Increase, 1881-1891.	Actual Population by Census 1891.
1	2	3	4	5
Central India	...	8,628,781	Not available	10,413,745
				10,318,832

CHAPTER III.

RELIGIONS OF THE PEOPLE.

35. *Introductory.*—The information dealt with in this Chapter was recorded in column 4 of the Schedule in which each man's Religion and Sect were put down. The Imperial Tables connected with this subject are VI, VII, XVII, XVIII, and Provincial Tables A. and B.

When Tabulation of the results was begun it was found necessary to have some rule by which to distinguish who were "Hindus." As long as the upper classes only are being dealt with there is not much difficulty, but when we begin to get among those classes which are, so to speak, on the fringe of Hinduism, some arbitrary distinction is found to be essential.

It was, therefore, laid down that every person who had entered his or her religion as "Hindu" should be so returned, except any who were shewn by the entry in column 8 to belong to one of the twelve tribes noted below :—

(1) Arakh;	(7) Kol;
(2) Bharud;	(8) Korku;
(3) Bhil;	(9) Kotwal;
(4) Bhilala;	(10) Mina;
(5) Goud;	(11) Patlia;
(6) Kirar;	(12) Seheria.

All these were classed as "Animists." A definition of the term will be found in para 51.

This distinction is purely arbitrary. It was based on the facts that these tribes are, in all probability of Dravidian stock, and also that their religion is certainly primitive, and that they keep to hunting and predatory habits and do little or no cultivation.

I am quite prepared to admit that there are many objections to be urged against this selection, but some line had to be drawn, and my appeal to states and special enquiries made confusion worse confounded. Each state sent in a list of Animist tribes differing from the other, one state returning as Animists people whom the contiguous state returned as good Hindus. One large state, indeed, practically limited the real Hindus to the "twice-born."

In these circumstances I was obliged to take my own line.

Some members of the twelve tribes have pretensions to Hinduism, this has been recognized in Provincial Table A, where they are shewn separately, though their Hinduism is little more than a veneer.

It is found chiefly among those who, having acquired wealth and risen in social importance, have at the same time discovered the value of making at least a show of deference towards the gods of their rulers.

The main religions of Central India are the Hindu, Jain, Mahomedan, and Animist. Of these the Hindu and Animist are the most numerous.

Out of 8,000,000 people nearly 7,000,000 are Hindus and nearly 1,000,000 Animists.

Hindus form the greater part of the population of each political charge. Mahomedans are found chiefly in Bhopal and Gwalior, Jains chiefly in Indore and Ratlam states, while Animists are found in largest number in the Bhopawar and Baghelkhand political charges.

The proportions which Mahomedans and Animists bear to the total population are given in the maps attached to this Chapter.

The term Hindu is necessarily an open one and includes every shade of this creed from that of the strictest Brahman down to the low caste sweeper, who is never quite sure what he is and often returns himself both as Hindu and Mahomedan at the same time, rivalling the Vicar of Bray in the ease with which he passes from one form of faith to another.

The Jain returns we may take as far more correct than on the last occasion, as the record of sect has enabled us to separate Hindus and Jains more accurately. This community has progressed considerably. The increase is not only due to better enumeration but also to actual increase owing to the opening of new trade centres.

There is no reason to suppose that the Mahomedan record is inaccurate as they are unlikely to be confused with any other faith.

The increase among Christians is largely due to the number of famine children received into missionary establishments.

The natural division returns shew that the Plateau and Lowl-ying country are chiefly inhabited by Hindus, with patches of Mahomedans here and there. The Hilly tracts are in main peopled by Animists. The Chapter, it will be seen, has been arranged in sections A-Statistical; B-Descriptive; C-Sects; touching briefly, very briefly, I fear, on common forms of worship met with and on the sects. Instances of the various forms of minor worship could have been multiplied indefinitely, but I have restricted myself to a few examples by way of illustrating the innumerable objects of worship that are to be met with in Central India. "A tangled jungle of disorderly superstitions, ghosts and demons, demi-gods" "and deified saints, household gods, tribal gods, local gods, universal" "gods, with their countless shrines and temples, and the din of their discordant rites."

A.—STATISTICAL.

36. *Consideration of Figures.*—Before considering the figures I must remark that owing to the fact that no *pergana* records of the 1891 Census were preserved it has been impossible to make the adjustments which certain transfers of territory from one political charge to another have rendered necessary. In this case I can, therefore, only compare the figures for all Central India.

As the term Animist on this occasion, as I have already pointed out, only includes 12 specially selected tribes it has been necessary when comparing the 1891 and 1881 figures to re-arrange these to suit the present classification.

In 1891 the aboriginal tribes, as they were then called, consisted of a long list of a somewhat heterogeneous character, while in 1881 only four tribes were taken. I have thus been obliged to make out a table for the comparison of 1881 and 1901 figures, separate from that for 1891 and 1901.

The tribes taken on this occasion were selected after careful consideration and I am confident that the returns of the next Census will give interesting results regarding the progress of the hinduising process among them.

37. *Variation.*—There has been a fall in the figures of all important religions resulting in a decrease in the total population of 16·4 per cent. in the last ten years, and in spite of an increase in 1891, of a net decrease of 6·8 on the 20 years.

(a). *1891 and 1901.*—The Hindus in this period shew a fall of 15·7 per cent., Mahomedans one of 7 per cent. and Animists one of 27 per cent.

It is to be remembered that the Animist figures were certainly too high in 1891 and that the fall is, therefore, not in reality quite so great as this. Still the forest tribes suffered very severely in 1900 from famine and disease.

The fall among Hindus is no doubt in large measure due to increased mortality and emigration, the results of bad seasons and famines.

The Mahomedans do not shew a very large fall.

Without any vital statistics at all to guide one, it is by no means easy to give authoritative reasons for variations. I am inclined to think from various points that have arisen in comparing the figures that the Census of 1891 was throughout rather in excess of the facts. Christians, Jains, and "Others" shew a rise.

The rise among Christians is considerable, and is due principally to an increase among Native Christians.

In 1891 there were only 1,084 Native Christians whereas in this Census there are 3,715. These are found mostly in Indore, Bhopawar, and Bundelkhand political charges. In these charges there are Mission establishments which in the two late famines secured a very large number of orphan children, and it is their numbers which go to swell the list. I have gone into this subject in para 41.

The increase among Jains is due to two causes. One is that the record of sects has separated the Jain and Hindu Banias of the same caste name, and also to an actual increase which has taken place through the formation of new trade centres, and to the stimulus to the sale of grain which the famine gave.

The increase among "Others" is due to an increase of 19 per cent. among Parsis, and of 9 per cent. among Sikhs. In the first case trade is responsible, in the second the altered constitution of regiments in Central India.

(b). *1881 and 1901.*—This table has been prepared so as to adjust Animists to suit the classification of 1881. It will be seen from this that Hindus and Animists only shew a fall, the others all shewing a rise, which in the case of Jains is enormous. This is undoubtedly due to non-separation of Hindus and Jains in 1881 as much as to actual increase.

The total population has fallen 6·8 per cent. in the twenty years.

38. *Distribution.*—This table has been done in two ways showing in one case the distribution by 10,000 of each religion, and in the other case by 10,000 of total population. Gwalior Residency contains some 27 per cent. of the whole Hindu population of Central India, the next highest proportion being claimed by Bundelkhand, Baghelkhand coming third. Indore Agency comes last. This is more or less in order of their respective areas.

Bhopal and Malwa hold most of the Jain population, over 20 per cent. each, Gwalior coming next, Indore Agency does not shew 2 per cent. of this religion. Of Animists, Baghelkhand and Bhopawar claim most, some 30 per cent. each, while Indore Residency and Indore Agency do not shew 1 per cent.

Of Christians most are found in Indore Residency where the Mhow Cantonment raises the percentage to 56, Indore Agency, on the other hand, only boasts 5 in 10,000.

98-III-6. Of "Others" Indore Residency, Malwa and Bhopal have most, due no doubt to their greater urban population, outsiders always going to towns. The ratios by 10,000 of total population shew that Bundelkhand is the most hinduised district, 93 per cent. of its population being of this faith. Indore Agency and Gwalior come next, some 7 per cent. behind.

„ „ -3. Most Jains are found in Malwa, where Ratlam is their stronghold, while Mahomedans are found chiefly in Indore Residency and Bhopal, Animists being found chiefly in Bhopawar where they make up 37 per cent. of the population.

„ „ -7. „ -III-3. 39. *Natural Divisions.*—Hindus compose most of the Plateau and Low-lying population. Out of every 100 Hindus in Central India, 41 live in these tracts, and only 18 in the Hilly.

„ „ -3. When we turn to the distribution of 100 of the total population of each tract we see that the Low-lying tracts have 96 per cent. Hindus, the Plateau 81 per cent. and the Hilly 65 per cent.

The most Animistic in character are the Hilly tracts with 30 per cent. of this religion.

40. *Christians.*—Such comparison as was possible has been made. The 1891 figures unfortunately do not tally among themselves, some mistake having crept in in distributing the figures between Cantonments and States.

100-V-2. Most of the Christians, some 70·6 per cent. live in cantonments and stations so that the comparison of these figures is of more importance than of those for states.

„ „ -14. „ and 18. Taking the figure, for all Central India there was an increase in 1891 of 1,049 and in 1901 of 2,115.

„ -V-3, 4 & 5 „ -17. The Christians bear a ratio of 9 in 10,000 to the total population of all religions, while, of 10,000 Christians 47 are Europeans, 7 Eurasians, and 46 Native Christians. Only the Native Christians have increased on this occasion, and the increase among them is a very large one.

All districts shew an increase, Indore and Malwa the highest, then Bhopawar. The only political charge in which there are no mission establishments, viz., Baghelkhand, comes last. This brings out strongly the effect of missions during the late famine, in increasing the number of Native Christians.

„ „ 16. Eurasian figures are always too low, but why there should have been such a great fall in the numbers found in Gwalior I cannot say, unless the feeling there against returning, "Eurasian" has increased abnormally, or the return is incorrect.

„ „ 15. European Christians are Military and Civil servants and their numbers, therefore, vary on artificial grounds.

41. *Mission Establishments.*—In connection with the remarks made above as to the increase of Native Christians I think it will not be out of place to mention what work is being done in Central India in this direction.

The following missions are actually at work in Central India:—

- (1) The Canadian Presbyterian mission, several stations;
- (2) St. John's mission, Mhow;
- (3) Friend's mission, Sihor;
- (4) Society of Friends of Ohio, Nowgong;

- (5) Revd. Handley Bird's mission, Nimach ;
- (6) Pandita Rama Bai's mission, Nimach ;
- (7) Roman Catholic mission, various stations.

Besides these, with headquarters actually in Central India, there are missions on our borders. The Church Mission at Bina, the U. P. Church of Scotland in Rajputana, the American Presbyterian Mission at Jhansi, the Methodist Mission at Khandwa and Barhanpur, the Irish Presbyterian Mission at Dohad, and the C. M. S. establishment at Khandwa.

Of these different societies I have no special information save two, the Canadian Mission, and the Friends of Ohio, kindly furnished by Mr. Ledingham and Miss Fistler.

The Canadian Mission is far the most important. This Mission was started originally in 1877, at Indore and Mhow. Later on five new stations were opened at Nimach (1885), Ratlam (1885), Ujjain (1885), Dhar (1895) and Amkhut (Ali Rajpur, 1897).

The work is done under three main heads, Evangelistic, Medical and Educational. The last head has been dealt with in Chapter V.

The medical work is what brings the people most in contact with mission workers, and the famines through which Central India has passed have undoubtedly in this way greatly aided them. Thus it is said in the Report that "instead" "of having to go to distant villages to make known the Gospel, here were" "numbers of people from places which ordinarily we should not have reached," "instead of tens or scores our audiences numbered hundreds, instead of being" "regarded with fear and suspicion, here were timid wild men and women" "recognizing us as friends and benefactors and listening to us accordingly....." "...and many women and children remained with us permanently, as men gladly" "would have done if we could have employed them."

At the end of February 1901 there were 200 boys and 111 girls in the orphanage at Ratlam.

The figures below quoted from the report will shew how much relief was given medically.

This medical work began in 1884 and has steadily increased. In Indore in 1891 there were 116 in-patients, 4,108 out-patients and 15,884 treatments; in 1899 the figures were 219, 5,255 and 1,522, respectively.

Nimach in the first year treated 15,775 cases, in 1899, 39,000 famine cases came through this dispensary and in 1900, 27,987 famine cases, and 52,459 of all kinds.

Similar figures are returned from other dispensaries, all shewing that the work is considerable, and that famine years give an enormously increased number of patients and therefore of listeners, while the orphanages receive large numbers of parentless children.

Mhow reports only 50 children in the homes in 1891, but 140 in 1901. Ratlam had 500 to 700 people in 1901, mostly women and children.

Of results of evangelistic work only¹ the 1901 report gives any figures, 152 adults and 28 infants of Christian parents being baptised in the year.

The mission at Nowgong is managed by the "Friends Foreign Missionary Society of the Ohio Yearly meeting." It is on a small scale and works in the district east of the Dhasan river and round Nowgong and Chhatarpur. It started in 1896.

Since the start some five baptisms a year have taken place, among *Koris*, *Chamars*, etc., mostly. Of the converts six now earn their own livelihood, only those who make a public confession of faith are allowed to receive baptism.

This will give some idea of the mission agency and particularly of the effect of famine years in assisting the work, and accounts for the increase among Christians.

B.—DESCRIPTIVE.

FORMS OF WORSHIP IN CENTRAL INDIA.

42. *General*.—Special attention was paid on this occasion to the return of sects.

As to the value of the return it is not very easy to give an opinion though it is a most interesting one. The return has been useful as serving to distinguish the followers of different faiths, but I do not know that we can say very much more for it. The record is prolific in names, but it is difficult to say always what is meant.

There is good reason for this. Leaving the Brahman out of consideration the ordinary villager of Central India has ideas on sect which we may class thus:—

- (i). He attends a certain temple and the name by which it is known he gives as that of his sect.
- (ii). Some particular *guru* is known to him personally, or has some connection with his family, and this *guru's* name does duty for a sect name.
- (iii). There is some famed deity in his locality, this he reveres, and gives the local deity's name as that of a sect. He has often been taught to place a sect mark on the forehead without well knowing why. He has been told it is efficacious, and knows that it is connected with a certain cult and particular Brahman, that is sufficient.

Instances of all these classes are met with.

The adjustment of the various names was not always easy, confessing myself ignorant I, however, found others knew little more. Wilson and other authorities soon failed, and one had to work through local channels.

Another fact also came to light that sectarians of the same name from different parts of the country were not always willingly admitted to be of the same faith by co-sectarians elsewhere, which supports Bishop Wilberforce's remark that "Orthodoxy is my doxy, heterodoxy another man's doxy."

43. *Hindu Sects*.—Before we turn to the actual record of sects it will not be out of place to glance at the aspect of the Hindu religion with which we are concerned.

Monier Williams divides the Hindu religion into three periods—

- (1.) *Vedism* (B. C. 1500-1000.)—This period is represented in sacred songs and prayers found in the *Vedas*. The worship at this time was, broadly speaking, nature worship mingled with a vague idea of a supreme deity. The gods met with are *Agni*, the god of fire, *Indra*, the god of rain, *Surya*, or *Savita* the Sun, and so on. There is no trace of image worship, the faith was not idolatrous but animistic in character.
- (2.) *Brahmanism* (B. C. 7-A. D. 4).—The natural development of *Vedism*. The forces of nature become identified with a creative spirit, a single entity, *Brahm* (neuter). Later this spiritual form becomes manifested as the triune deity *Brahma* (Masculine) the creator, with *Vishnu* the preserver and *Shiva* the destroyer and regenerator. It is the age of Ritual, of Philosophical speculation, of Mythology and Law, producing the Brahmanas laying down rules for sacrifice and prayer, the *Upanishads*, holding out the doctrine that this world is all *Maya* illusion, and freedom from earthly existence, and re-union with the great spirit the *summum bonum*; the great epics of the Mahabharata and Ramayana, and the code of Manu, were written at this time.
A special class of men has also developed, the Brahman, teaching a philosophy rather than a religion, a kind of spiritual pantheism.
- (3.) *Hinduism* (A. D. 8).—This development dates roughly from the time of Shankar-Acharya. It is *Brahmanism* run to seed, a chaos of incarnations and individual divinities.

The primordial essences *Brahm* (neut.) and its manifestation in *Brahma* are of little account. *Vishnu* and *Shiva* claim all attention. It is in fact *Brahmanism* modified by all the creeds with which it has come in contact. "Starting" "from the *Veda* *Hinduism* has ended in embracing something from all religions" "and in presenting phases suited to all minds. It is all tolerant, all compliant, all" "comprehensive, all absorbing. Those who rest in ceremonial observances find" "it all sufficient; those who deny the efficacy of works, and make faith the" "one requisite, need not wander from its pale; those who are addicted to" "sensual objects may have their tastes gratified; those who delight in meditating" "on the nature of God and man, the relation of matter and spirit, the mystery" "of separate existence, and the origin of evil, may here indulge their love of" "speculation." And this capacity for almost endless expansion causes almost endless sectarian division, even among the followers of any particular line of doctrine. Such is briefly the creed with which we are concerned.

43A. *Rustic faith*.—I have tried to get an idea of the every day working faith of the rustic and of the rules by which he regulates his conduct. Of the Pandit's religion "rich with the sounding jargon of the schools" there are records enough, but the more primitive faith of the "swinked hedger" has been unfairly neglected, possibly because information is so hard to get. It has been almost impossible to get a genuine and at the same time an intelligent and satisfactory reply to the queries on this subject. It is not, however, surprising, as many men of much education would not find it easy to describe their every day working religion in a few words, like Roger's, the perplexed examinee is apt

to reply that his religion is that of every sensible man, and that that no sensible man ever tells. Such few replies as are more or less to the purpose I will give.

An illiterate but intelligent inhabitant of Narsingarh State described his faith thus:—

"When I wake in the morning I cry "O Rám Rám grant me blessings and keep my name clean before the Raj and the Panches and save me from dangers," then I think on Ganeshji before beginning work, and ask for good crops from my fields. I think only on Rám and Ganesh as my support. My standard of right and wrong is what others think."

The advantage of doing good he summed up thus:—

"I shall gain respect and will have access to the Raj and the Panches and after death shall again get human form and be perhaps an Ijardar of four villages instead of one village as now, or even be a Jagirdar or Raja. If I do ill the *Dharmraj*, an epithet of *Yama* (Pluto), will throw me into a maggoty pool, and I shall be sent down again to earth later on as a pig or dog. I keep fasts when told by the Brahman to do so. In my family there is a custom of putting one loaf aside every day for the cow."

Another instance, that of a quite rustic cultivator of Bundelkhand may be given :—

He said "All I know about religion (*Dharm*) is that every day I call Rám morning and night. All my time is taken up in work.

I do not do things which would outcaste me, associate with the low caste or eat forbidden things. This is all my religion."

Some digression might be made as to the ideas of right and wrong in different communities, I will, however, only mention one.

In parts of Bundelkhand it is not thought wrong to graze your cattle by night in a neighbour's field, you are only taking a fair advantage, and are in no way condemned for having done so, but if you destroy another man's standing or growing crop the wrath of the whole village will fall on your head.

Among the most rustic classes any regular daily form of worship, even by women is quite unusual. Big feasts are, of course, kept but without their reason being known. The only regular and important act of worship carried out in such uneducated classes is a worship of the tutelary deity, who is generally known as *Thakuri*, or else is *Devi* in some local form. No Brahman is employed and the worship is entirely a propitiatory one to avert evils during the year from crops and family.

Generally the replies have given a view of rustic faith which we may sum up in these words.

Conduct is regulated by public opinion which is represented in each case by the views of caste-fellows, and the orders of the Ráj or Sirkar.

Fear, utility, tradition, and hope for an improved earthly career at some other time are the principal regulators of conduct.

Heaven is a place where scented winds blow over a fruitful and watered land. Here the gods dwell, fairies dance and sing, and sacred hymns are recited. And here the man of low station may eventually hope to mix with his superiors. This prospect of heaven is, however, a remote one; it is to an improved earthly existence that he looks for future happiness, to command over

others, and increased possessions, not to association with his innumerable deities.

To this bliss he can reach only by pleasing the *Panches* and those in authority over him. Failure to do this will submit him to an unpleasant sojourn in the hell through which there flows a filthy stream.

—una pegola spessa
che inviscava la ripa da ogni parte.

And he returns to earth as a pig or some lower form of life.

After all the rustic of Bundelkhand has in truth much the same aspirations, the same fears, and hopes as other human beings.

*My brother bows (so saith Kabir)
To brass and stone in heathen wise,
But in my brother's voice I hear
My own unuttered agonies
His god is as the fates assign
His prayer is all the world's and mine—(Kipling).*

JAINISM.

44. *General:*—In former days Jainism was of first importance in Central India, now-a-days its power has waned and the community is a small one, still I think it has somewhat special claims on our attention. I will briefly touch upon it.

The first idea that strikes one on examining the Jain religion is its resemblance to the better known faith of Budha.

Modern research appears to shew that of these two religions that of the Jains is the older.

One point in favour of this hypothesis is that of the two religions Jainism is much the simpler. "The ritual of the Jains is as simple as their moral code." "The *Yati* or devotee dispenses with acts of worship at his pleasure and the lay" "votary is only bound to visit daily a temple where some images of the" "Tirthankars are erected" (*Wilson*). In this connection Brian Hodgson pointing out the greater complication of the Budhist faith says "Buddhism (to hazard a" "character in a few words) is monastic asceticism in morals, philosophical" "scepticism in religion; and whilst ecclesiastical history all over the world" "affords abundant instances of such a state of things resulting from gross abuse" "of the religious sanction, that ample chronicle gives us no instance of it" "as an original system of belief. Here is a legitimate inference from sound" "premises; but that Buddhism was in very truth a reform or heresy and not an" "original system can be proved by the most abundant direct testimony of friends" "and enemies." Colebrooke was also of opinion that Jainism was the older faith.

Further information can be found in the writings of Leumann, Bhuler and others, a good review will be found in the introduction by Jacobi to the "Gaina Sutras" in the "Sacred books of the East" series.

The name Jain is from *Jina*, a conqueror, their saints having conquered the temptations of this world.

The laity are called *Sravaks* "listeners," their priests *Yatis* "monks."

From the word *Sravak* has come *Saraogi*, a term which is rapidly becoming the name for a caste group, instead of general term for the laity.

The road to emancipation from the evils of this world was pointed out by 24 saints or "Tirthankars" preceptors (tirthankar). Now-a-days only 4 are at all common, Adhi-Nath, the first of the 24, Nem Nath the 22nd, Parswanath the 23rd, and Mahavira the last.

The last is the most important and least mythical. He appears to have lived about B. C. 526 being contemporary with Budha. There are even grounds for believing that he was Budha's tutor and that Budha seceded from Jainism to form his own religion. The Jain tenets like those of Budha are that all life is sacred, that there are no castes, no deity, and that the *Vedas* of the Hindus have no sacred character such as is claimed for them, while the Brahman is the arch enemy of mankind.

Asceticism and celibacy are essential to a really holy life, one *sutra* runs thus "As a pot filled with lac will melt near the fire so even a wise monk will fall through intercourse with women." Mr. Gandhi, the Jain revivalist states that the ideal of Jain philosophy is physical, mental, moral, and spiritual perfection and after death (or if necessary re-birth) the attainment of perfect individuality which does not vanish or merge into a supreme being, and is not a state of unconsciousness but one of eternal perfected consciousness and eternal rectitude.

It differs in this from the Buddhist idea of *Nirvana* which "implies the" "ideas of intellectual energy and of the cessation of individual existence" (*Rhys Davids*). In Central India Jains profess to have no connection with Hindus at all. This I have found to be practically the case as regards the Digambaras and Dhundias, but it is not so with Swetambaras.

The Swetambaras have considerable connection with Vaishnav Hindus, so much so that sometimes in one family part will be found to be Swetambara Jains and part Vaishnav Hindus. The two classes intermarry also. If a Jain girl marries a Vaishnav she conforms to Vaishnav usages and vice-versa.

Caste theoretically does not exist among Jains but actually whatever may have been the case in former days, the usual Hindu ideas on this subject prevail, especially among Swetambaras.

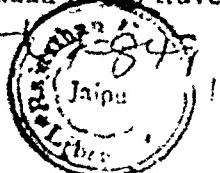
It has been decided in the law courts even that a Jain family which becomes Vaishnav, but still follows Jain customs may rely on those customs, they being in spite of their change of faith to all intents and purposes Jains. (I. L. R.—Cal. 17,518.)

45. *Jains in Central India*.—The Jains of Central India though numerically a small community are, by no means an unimportant one, as they hold the greater part of the trade in their hands, and are very wealthy.

I have been unable to find any records which give information as to the former position of these people in Central India, though legends are plentiful, I will briefly relate one or two.

The tenth Tirthankar Sital Nath is said to have been born at the ancient city of Bhadalpur, which was overwhelmed in an earthquake but on the site of which the modern town of Bhelsa now stands. In these days Jainism was a power in the land.

Various royal houses seem to have followed this faith at various times, and Buchanan in his travels mentions that he met many Rajas professing this



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religion (A. D. 1801). Tod relates as a sign of the position they held, how it was customary for the Udaipur Rana to go out and receive a Jain *yati* whenever one arrived at his capital. Legend mentions one Bajra Karan as ruling at *Dashanagar* (Mandsaur) some 2500 years ago. This king is remembered for his brave refusal to do *namaskar* to any one who did not profess the Jain faith, and in consequence to have embroiled himself with his suzerain Singhodar of *Avantika* (Ujjain). Bajra Karan prevailed in the struggle and Singhodar was converted to Jainism, and thenceforth ranked as a Jain king.

Central India is full of Jain temples, but none of these as they stand now are older than the year 1000 A. D., though their foundations may often be much older. This is accounted for by the wholesale destruction of temples which appears to have taken place about A. D. 650, after which "for three centuries we have only the faintest glimmerings of what took place."

A revival of Jainism in Central India is said to have taken place in the days of Chandra Gupta when the sage Bhadra Bhaos came to visit Ujjain, but on that king's death, and during the twelve years famine which ravaged Malwa in those days the Jains seem to have been in bad case.

46. *The Digambaras*.—The Digambaras "clad in the four points of the compass," (*i.e.*, "sky-clad" because their holy men go about naked) are found everywhere.

They appear to be the orthodox sect as Ananda Giri, who was a contemporary of Shankar Acharya and wrote in A. D. 910, mentions no other sects in his treatise.

I will briefly enumerate the points on which they differ from other sects. They revere the 24 Tirthankars or holy men, but do not worship them, they worship the *Deva*, *Gurus* and *Dharm*, looking on the Tirthankars as models and mediators but not as in themselves objects of worship. *Sravaks* at first are taught to worship the Tirthankars; as they rise in knowledge, and religious standing, they cease to do so. *Gurus* (*Yatis*) only look on the Tirthankars as examples to be followed.

The points of difference are:—

1. Digambaras do not adorn their images or fill the eyes with crystal, etc. I have been into many of their temples and should say that their images were distinguished by a more pensive attitude. In the case of seated images the right hand rests on the left. Hindu gods are not found in their temples except Indra occasionally, and they do not employ Brahmins to officiate.
2. They believe in 16 heavens.
3. Their *Gurus* go naked (*or would but for police regulations*) and only eat from the hands of a disciple.
4. They deny that women can attain eternal bliss. (Forbe's *Ras Mala* 1,172.)

In Central India they claim Makshi, Bawangaza, Bamera, Khajraho and Sonagir as Digambara places of pilgrimage, but as a matter of fact all sects resort to them.

Makshi, Bamera and Khajraho are *Ati-shaya Kshetra*, places where a miracle

has taken place. Aurangzeb once came to Makshi. On his arrival he ordered the destruction of the image of Paraswa Nath which stood there. That night he was hurled violently from his bed. Attributing this to the anger of the holy man whose image he had disturbed he replaced it and went away. Sonagir is a *Sidh Kshetra* or place where a Tirthankar obtained his *Nirvan*.

5. They do not wear the *Janeo*, or use a sect mark though a *tika* is sometimes applied.

6. Their authorities are various and shared with those of other sects.

47. *Swetambaras*.—The meaning of this name is “clothed in white.” It is divided into 84 “Gachias.” There is a local tradition as to the foundation of this sect, which is undoubtedly of later origin than that of the Digambaras.

It is said that in the days of Chandra Gupta of Ujjain, Bhadra Bhaos (Bahu) went to that city. He demanded alms at a certain house; in this house he was warned miraculously by a child to go away for 12 years as famine was imminent. He had with him 2,400 disciples. He took 1,200 of these and went to the Dekhan, while the other 1,200 remained. They suffered much in the famine, and were obliged through stress to live entirely in the town. The people then induced them to put on clothes to hide their nakedness, and they adopted the *langoti*. When the famine was over the other monks came back and found these monks wearing clothes. They tried to induce them to give them up but they were met by refusal. On this they declined to associate with these clothed monks at all. This is said to have been the origin of the Swetambara sect.

They are further considered to be divided into two groups, the *Samvegis* and the *Dhundias*. The Dhundias will be treated separately. The Samvegis are the ordinary Swetambaras.

They differ in many points from the Digambaras:—

1. They adorn their images with jewellery and insert crystal in the eyes. Their images are clothed always and on seated statues the left hand rests upon the right. They admit statues of Hindu gods into their temples and Brahmins often officiate.

2. They believe in 12 heavens.

3. Their *Gurus* go about in clean white clothes (Swetambara) and eat out of dishes.

4. They allow that women can attain eternal bliss.

In Central India they claim Makshi, Mandu, Bibrod, Semlia Karaundi and Mandsaur as their particular places of pilgrimage.

5. They often wear a sect mark like a flame called the *Joti Swarup* or holy flame. This is very common among the Swetambaras of Indore and Ratlam. They do not as a rule wear the *Janeo* but when worshipping they throw the *rumal* across the shoulder in the position in which the *Janeo* rests, this they call *Uttarasana*.

6. Their authorities are 45 *Angamas*.

48. *Dhundias*.—This sect of which there are considerable numbers in Central India is a curious and interesting development.

They themselves strenuously resent the appellation of Dhundia which they assert has been given them by outsiders as a term of reproach. They call their belief *Sadhu margi* or *Math margi*.

This sect is of modern origin having come into existence apparently about S. 1545 (A. D. 1409). Another source gives S. 1700 (A. D. 1643) as the date at which one Langia Lonka seceded and formed a new sect. Tod in his "Western India" mentions Lonkas as Jains who worship "one alone and not in temples made by art."

I happened to be in Ratlam when one of their great *Gurus* who was on tour was stopping there. I went to the monastery and had a long interview with him. He expressed his views strongly as to the fact that there was no sanction in the Jain books for the worship of images, or the need of temples.

The name is said to have been derived from their having had to live in ruins (*Dhund*) or as the old *Guru* asserted from the fact that they always seek (*Dhundha*) carefully to remove all animal life from their path for fear of destroying it.

Their tenets are these.—

1. They have no images or temples at all.
2. They worship the abstract ideal only of *Dharm* and follow men who have overcome their passions. They admit the good example of the Tirthankars but pay them no special respect.
3. Their *Gurus* are dressed in dirty white. They always carry a small broom of cotton fibre with which to sweep all animal life out of their path and wear over the mouth a pad to prevent themselves swallowing any small insect. They never wash or shave removing all hair by pulling it out. They eat only stale vegetables as there is less danger of their inadvertently destroying any animal life. They live in monasteries (*Thanak*).
4. They place women on an equality with men as regards the *Sidh* condition. These women are celibates. They dress in white and wear the pad and carry the broom just as the *Sadhus* do. They are also often educated and can read the sacred books. I myself saw them so engaged in a female *Thának* at Ratlam.
5. They do not wear the *Janeo* or use a sect mark.
6. They accept only 32 of the 45 *Angamas* and reject the Commentaries (*Bhashya Charitra*).

THE DEISTIC HINDU RELIGIONS.

49. *Brahma Samaj*.—The Hindu theistic creeds are not wholly the outcome of the preaching of reformers of this class.

The unity of the Universe with the "Spiritual Essence" is the foundation of Brahmanical Philosophy, and if monotheism is not very distinctly discernable in the teaching of the old books, there is always a strong leaning towards "henotheism" or the exaltation of one individual god of the pantheon over all the rest. This striving towards monotheism is very strongly brought out in the teaching of Ramanuja, Vallabha and other Vaishnava reformers.

The Samaj movement was started by Rammohun Roy. He was a high caste Bengali Brahman, born about 1772. He started his first meeting house in 1830 in Calcutta. He died at Bristol in 1833.

His work was continued by Debendra Nath Tagore. In 1858 Keshab Chandra Sen joined the Samaj. He differed from Debendra Nath on many

points. He advocated the abandonment of the sacred thread, of child marriage, and of marriage with more than one wife. He supported the education of women, and held that all castes should intermarry freely.

This caused a split and his followers started the "Progressive Brahmo Samaj" in 1869. In 1878, however, Keshab married his infant daughter to the Raja of Koch Bihar thus violating his own tenets, this caused another split, and those who left him formed the "Saffron Brahmo Samaj".

The Brahmo Samaj movement in Central India began in 1869. Babu Shiva Chandra Sen of the Saffron Brahmo Samaj of Calcutta and Mr. Bal Krishnan Raygobinachand Jaffrelot of the Purushottam Samaj of Bombay introduced the Brahmo doctrines or rather organized a regular community; there had been sympathizers in Indore for some time.

The Indore "Purushottam Samaj" was then started. In 1871 it was converted into the "Central India Brahmo Samaj" and a manufactory formally opened.

The Indore Samaj will be usually subscribing to the tenets of any of the Calcutta Samaj's approach to their views most nearly or the opinions held by the Saffron Samaj which seceded from Keshab in 1878.

The Indore community, moreover, do not make any nice distinction between the name "Hindoo" and "Brahmin". They still keep to the name Hindu as showing their origin, giving the term Brahmo as the designation of their sect. But they have not normally any castes.

The followers of this form of religion are found chiefly in towns, Indore being their centre.

52. *The Arya Samaj in Central India.*—This form of theistic Hinduism was started by Dayananda Saraswati about the year 1875.

He preached montheism based on the Vedas, taking as his motto *Eham eva adyam*, "There is but one being without a second".

He is said, however, to have deliberately misinterpreted terms for his own ends. He died in 1893.

In Indore the movement started in 1888, when Shri Swami Vishwanath Nandi, and Shri Bhurbhanchari Niya Nandi, missionaries of the Arya Samaj, came to Central India.

There were only fifteen members at first, but by 1894 there were fifty. The branch in the Agent to the Governor-General's Camp was started in June 21st 1897.

These branches are all connected with the Ajmer Sabha. There are Sabhas at Nimach, Gwalior, Dewas and other places.

The Srikrishna Purnapadmanabha Sabha is recognized as the main body to which the Ajmer Sabha belongs. But the Central India branches have no connection with that section of the Sabha which allows meat to be eaten. They observe the Vedic Caste distinctions, that is Brahmins, Kshatriyas, Vaish, and Shudra, as known by their surnames of Sharma, Verma, Gupta and Das. They admit that a man can rise from a low to a high caste, or fall, in accordance with his actions.

In the Census they have returned their castes; and often show themselves as "Hindoo" with Aryas as a sect. They say, however, they prefer to be called

Arya and not Hindu. This movement is practically a patriotic protest against the spread of Christianity and the teaching of the Brahmo Samaj, asserting as it does that the Hindu religious books can teach all that Christianity does, if properly interpreted.

ANIMIST.

51. *General.*—It is necessary to explain the meaning of the term "Animist."

The term was, I believe, first introduced by Professor Tylor, and is used to designate that class of people who worship natural objects and phenomena in the belief that they contain or are connected with spirits.

"As the human body was held to live and act by virtue of its own inhabiting spirit, so the operations of the world seemed to be carried on by other spirits".

Mr. Baines in the 1891 Report quotes Dr. Tiele's interpretation which is that used on the present occasion.

"Animism is the belief in the existence of Souls or Spirits, of which only the powerful, those on which man feels himself dependent, and before which he stands in awe, acquire the rank of divine beings, and become objects of worship. These spirits are conceived as moving rapidly through earth and air, and, either of their own accord, or because conjured by some spell, and thus under compulsion, appearing to men (*Spiritism*). But they may also take up their abode either permanently or temporarily in some object whether lifeless or living it matters not; and this object, as endowed with higher power, is then worshipped or employed to protect individuals or communities (*Fetishism*). Spiritism, essentially the same as what is now called spiritualism, must be carefully distinguished from Fetishism, but can only rarely be separated from it."

The spirit was first attached to some material object, but the belief in detached spirits followed, and demons, genii and fairies were the result.

The term animism has not always been used in the same sense. For the purpose of this Chapter it designates, as I have indicated, both spirits who are attached to trees, stones, etc. and those, who though free, inhabit them periodically. It excludes, however, the Hindu deity, such as Vishnu, Shiva, Ganpati and others, who has a distinct personality, and belongs as it were to a higher grade of beings.

Early man, it should be remembered, was much on the level of a civilised child as regards mental attainments. He did not fully appreciate the difference between himself and the animals round him. Lacking the critical faculty he accepted any explanation, however, grotesque, and the transformations familiar in fairy tales presented no more difficulties to him than they do to the child in the nursery.

The chief peculiarity of his mental attitude was that he regarded everything as animated, as endowed with life similar to his own, animism was the basis of his religion.

This "animism" is met with in all religious systems in those of China and Egypt in that of the Incas, of the Semitic races and of the Aryans.

Mr. Lang says this is easily accounted for, as "an ancient identity of mental status and the working of similar mental forces at the attempt to explain the same phenomena will account without any theory of borrowing or transmission."

of myth, or of original unity of race, for the world wide diffusion of many mythical conceptions."

We may, I think, divide the objects so worshipped into four classes, (1) Parts of Nature (i) Great, (ii) Minor. (2) Spirits of Ancestors and others. (3) Objects endowed with Spirits, e. g., Fetishes. (4) A Supreme deity who controls the rest, an over-lord, but who is distant and does not concern himself with the everyday life of his creatures.

The whole subject is a fascinating one, due perhaps as Professor Tylor says to the fact that "the higher deities of polytheism have their places in the" "general animistic system of mankind," that animism forms the foundation from which spring all our own ideas on the existence of deities generally, was the source whence came the advance "from the visible to the invisible from" "the thing that could be touched—that could be seen—that could be heard—to" "devas that could no longer be touched or heard or seen. The way was traced": "out by Nature herself" (*Max Müller*).

As I have already explained the twelve tribes mentioned were selected as being animistic in their faith. I am aware that there are others who have claims, but they are as a rule more civilised, and their mode of life more settled.

Provincial Table A shews those among Animists who have some claims to be considered as partly *hinduised*. Some rule had again to be made in selecting these, and I, therefore, decided that all persons belonging to these 12 tribes who had returned themselves as "Hindu" and had given a legitimate Hindu sect at the same time, should be put into Table A, but not those who gave "Hindu" only and as often as not the name of their sept or of a local *deva* as that of their sect. This is, I think, quite a safe rule, and will, I hope, be of use to my successor ten years hence in enabling him to gauge the increase of Hindu proselyteism among this class. There is no doubt that this is going on steadily, especially near military stations and towns.

It must be remembered that Animism is not confined to these 12 tribes, as can be seen in the section on minor forms of worship, it is common enough among all Hindus; nor on the other hand are these 12 tribes free from all traces of the worship of Hindu gods. Far from it, they almost all pay some court to the best known gods and goddesses and to the deities of local shrines. There is no hard and fast line, those who live near and associate much with regular Hindu communities soon pick up Hindu ideas ; it is only those who live in the wilds who are Animists proper.

Instances of the classes I have divided the worship into are common enough.

The Sun and Moon are worshipped by the Satpura Bhils under the name of Sondal Deo.

Cases of minor nature worship are endless, and instances will be found in the section of this Chapter which deals with the subject and in Chapter VIII under Totems. The Tutelary deity again is a feature of every Bhil village. He may reside in a tree, rock or other object, and will guard and watch over

his own people, so long as he is well treated. Besides general reverence for their ancestors, the Bhilas worship them at a great feast called *Oojban* held yearly, when all members of a clan meet and go through various ceremonies. Large numbers of animists were returned as *Pret pujaki*. I have not very good instance of Fetish worship though such things are bound to exist.

As supreme lord the Bhils have *Bada Deo* (or Bhagwan as they often call him borrowing a Hindu term). He is said to have no wife or child and rules all the world.

This very brief sketch will I think suffice for our purpose.

MINOR FORMS OF WORSHIP AND REVERENCE.

52. *Worship of rivers, etc.*—Leaving aside the worship which is paid to the Narbada and other large streams of general repute, I will give a few instances of the worship of local streams and lakes. There are endless instances which might be given, and all I, therefore, propose to do is to take a typical example or two.

In Barwani there is a junction of two streams known as the *Kapila-sangam* from the name of the smaller of them. Near the village of Lohara in Barwani State this stream joins the waters of the Narbada.

It is, my informant tells me, the most sacred spot in the State. A festival is held here every year on *Shivratri*.

There are two legends connected with it which I will give.

About two hundred years ago a certain cowherd noticed that a black cow (black cows are here now generally named *Kapila*) used to come every evening out of the Narbada and feed among his cows.

As no one paid grazing fees for her he determined to follow her home and find out to whom she belonged. The cow made her way towards the Narbada. When she reached the bank to the cowherd's great astonishment the ground opened and she passed in. Nothing daunted, and determined to secure his fees, he entered behind her. They passed down under the bed of the river and continuing for a little way the cowherd suddenly found himself face to face with a very venerable old gentleman who asked him what he did there and what he wanted.

The cowherd told him the reason, upon which the old man gave him some *Sal* (unhusked rice). The cowherd as he returned home threw the rice away on the bank. Some grain, however, remained on his *kandora* (rope belt). On reaching his house he was surprised on taking off his belt to find it was covered with gold dust. He then related his story and the neighbours agreed that the old man was *Kapila Rishi* who was known to be doing penance (*tap*) under the bed of the holy stream. Ever since that day the spot where the cow entered the river has been held sacred. And as a stream flowed near this spot it was called *Kapila-sangam* (*Sangam-Junction*).

The other legend runs thus:—

Many years ago Vasudhan, King of Ayodhya, came to Lohara and made a great sacrifice there.

The *Rishis* who were present, when the sacrifice was over, bathed the king with milk, curds, *ghi*, and water from all the sacred rivers of Hindusthan.

The stream caused by this anointing flowed into the Narbada, the stream later on was called *Kapila* and its place of junction *Kapila-sangam*. The people still shew what they say are the heaps of ashes left from the sacrifice, and their size warrants the assumption that the sacrifice must have been on a colossal scale.

To this place people go every Tuesday and bathe and its waters are supposed to cure leprosy.

Various pools are also held sacred. An instance is that of the *Malankund* (corruption of *Malikkund*) in the Rajpur *perwan* of Barwani near a place called Vagatta. This pool is a natural one in the Nihál river. On the bank of the river, which is very steep, is a large stone which is called *Malan Dev*.

The water of this pool is supposed to be specially effective as a cure for cattle disease. And if sprinkled on healthy cattle it acts as a prophylactic. People resort to it from long distances with their herds. An offering of a piece of rope and a rod is made. The rod is planted and left till carried away by a flood. A rod and rope are usually carried by graziers.

At Jobat there is a spring whose waters never fail, it is known as the spring of *Mal Dev*.

The legend is that many years ago there was a terrible drought in Jobat and men and cattle were dying by hundreds for want of water. One *Mal Dev* then went and brought water from the Dohad tank and sprinkled it on the ground, thus starting the spring which goes by his name.

Of local river worship the *Mahi* is an instance. Bhils call it *Mahi Mata* and when setting out on a *dakaiti* expedition usually make their vows to this stream, promising a share of the booty to the spirit of the stream if they are successful. Among certain sections of the Bhils the feeling of awe for *Mahi Mata* is so strong that if made to swear by the name of this goddess no man will dare to tell an untruth.

The waters of the stream are able to cleanse an unfaithful wife of all impurity and make her fit to be taken back by her husband.

There are many instances of *Tri-veni* i. e., the meeting of three streams which are, as in other parts of India, always sacred.

53. *Snake Worship*.—The usual feasts common in other parts of India are observed in Central India and there is no need to go into them.

Almost every village in Central India has some-where, within its borders, what is called according to the locality a *Bimbi*, *Bhilat*, *Bami*, *Bhia-rani*, *Tanderia* or *Khakar-babaji*.

As a rule the spot so named consists of a platform built round a snake hole but in some places, chiefly in the south of Bhopawar small shrines are erected.

Such shrines are to be found in Barwani. These shrines always face east and in form much resemble the ordinary Hindu shrine. A stone is placed inside but not apparently of any special shape.

To the snake who inhabits these shrines it is usual to offer what are called *Gubbas*. The *Gubba* consists of a wicker cover of this shape with a small crest on it. This is put over the stone and is said to act as a protection to the snake.

These covers are chiefly made and offered by women when they return thanks (*mannat*) for some wish fulfilled, generally the birth of a male child.

It is interesting to note that modern art has come to the rescue and a brilliant coloured picture of a cobra is allowed to do duty for the snake himself when the Bhilat is deserted or its rightful owner is out for the day.

In Jobat on the 14th day of the bright half of *Bhadrapada* men tie a thread of 14 knots round the wrist and arm and go out to the snakes abode to worship. They make an image of a snake in grass, the sacred *darbh* grass being used for it. The usual offerings are made.

Dasora mahajans are specially snake worshippers and always carry about copper image of the cobra,

In Jobat the Bhils and Bhilalas also worship the python (*Ajgar*) and never injure it.

Women are the chief worshippers of snakes, and it is with regard to bearing children that the aid of the snake is specially invoked.

In Bundelkhand certain snakes are deemed sacred, the *Bhia-rani*, which is now looked on as a form of Devi. It appears that this word is a corruption of *Bhuarahna* a compound of *Bhu* earth, *ah* a snake, and *rahna* to dwell. There are many villages in Charkhari where this form of worship is common.

The special power attributed to them is that of curing gout and rheumatism and on Sundays and Wednesdays sufferers from these diseases come and offer cocoanuts, etc. There are priests at these places, not Brahmans, but as a rule a Brahman lives close by and manages to secure a portion of the gifts in return for his additional intercession.

There is an interesting legend that the people of Garkhera village in the Maksudangarh State are immune from the effects of snake bite. This immunity was conferred on them in perpetuity by a Gusain who was succoured by them in former days. So certain are the inhabitants of this village of the charm that protects them that they habitually have large numbers of snakes in their houses and even the most venomous and deadly are, my informant says, treated "as playthings." "Large numbers are found in each house especially in the summer season, beside a bed or hearth or grinding mill, and when in the way people simply throw them aside with the hand like other innocuous animals."

My informant concludes by saying that "no death from snake bite is ever reported from Garkhera?"

In this connection there is a well-known man in Indore who has the power to cure snake bite, is popularly supposed to have such power any way.

I will give the origin of this power as it was told me.

One Yeshwanta, a dyer by trade and the great-great-grandfather of the present possessor of this power, once came upon a wounded cobra. He took the animal home and cured it. The snake when set free asked Yeshwanta what gift

he could give him in return for his kindness. Yeshwanta asked that he might be granted the power of curing persons bitten by snakes, and that the power should be continued to his descendants for 7 generations. The snake granted his wish and allowed the gift to continue for 14 generations. The person bitten must go to the curer's house and the circumstances of the bite being explained the effects of the poison are at once removed by the curer pronouncing the words "Leave him."

The present possessor of these powers is fifth in descent, his name is Chuni Lal and he is, like his ancestor a dyer by trade. As an instance of the estimation held of his power I may mention that he is said to have lately cured a lady of wealth and position from Barwani. Chuni Lal is absolutely confident of his power and is open to any form of trial! My correspondent concludes by saying that "Simple folks when bitten by snakes may be seen going to his house even in these days!"

A similar gift lies with a family of Orchha State.

54. *Tree worship.*—Trees are worshipped in Central India much as they are in other parts of India. The Bar (*Ficus Indica*), the Pipal (*Ficus Religiosa*), the Nim (*Melia Azadirachta*), the Gullar (*Ficus Glomerata*), the Bel (*Aegle Marmelos*), the Tulsi (*Ocimum sanctum*), the Shami (*Acacia Suma*), etc., and the dual and three fold combinations such as the "Har-Shankari" combination of Nim and Pipal and the *Triveni* of Bar, Pipal and Nim are all sacred.

Many trees are tribe totems among the Animists, this will be noticed in Chapter VIII.

There is no need to go into this subject of tree worship in any detail.

The Pipal is supposed to be specially occupied by the whole pantheon on Saturdays. "In the root lies Brahma, in the naval Vishnu, in the branches Mahadeo, and in every leaf a *deota*, Vasudev is its name."

On other days of the week minor personages of the *deo* class frequent it.

Of the Bar and Pipal every child learns this saying. "It is better to die a leper than pluck a leaf off a pipal, and he who can wound a Bar will kick his little sister."

Every place has sacred trees of this class.

There is a very well-known *Triveni* 3 miles from Barwani town at Raja-ghat.

One use of the sacred tree is to avert the ill luck which attends a third marriage. Thus many Hindus, who have lost two wives and are about to marry a third, before doing so go through the ceremony of marriage with the *Rui* plant (*Calotropis Gigantia*). His actual marriage then counts as the fourth!

The *Shami* (*Acacia suma*) is always used at the Dasehra festival. It is enclosed in branches from the Apta tree (*Banhinea tomentosa*). Persons who have witnessed the ceremony at Indore will recollect how the branches of Apta are pulled to pieces by the crowd at the conclusion of an act of worship that takes place.

The Khejra is sometimes similarly used, and at Ratlam the Raja when going in procession on that day gets off and pays homage to every tree of this kind passed.

55. *Worship of Heroes*.—Worship of this class is very common, the personage worshipped in the case of hero-worship being generally nearer actual deification, the greater the interval since his death.

I will give one or two instances out of many which have been collected.

Among all Hindu classes in Bundelkhand the worship of one Hardaul is common.

The story runs thus—

Somewhere about the years A. D. 1735-40 one Jujhar Singh was Raja of Orchha, he had a younger brother Hardaul Singh. Jujhar Singh had a young wife whom he suspected of undue intimacy with his brother. Protests of innocence were of no avail, and Jujhar Singh determined to test the sincerity of the protests.

He gave his wife a cup of poison saying, "If you love me give this cup to Hardaul, if you love him, drink it yourself."

When she next saw Hardaul she told him the conditions. Hardaul said "If the king thus suspects me I will obey his order, give me the cup." He drank the contents and died on the spot. A platform was erected to his memory at the spot where he was cremated.

Hardaul had a sister who lived near Orchha. On hearing of his death she erected a *chabutra* in her village to his memory.

When she was about to be married she asked her living brother, with whom she had never been on good terms since Hardaul's death, to assist her. He refused and she weeping bitterly went to the *chabutra* and implored Hardaul to send her help. She heard a voice which directed her to a certain spot where she would find treasure and be able to defray the marriage expenses. The fame of this miracle spread far and wide and in almost every village *chabutras* were erected to the memory of Hardaul.

Women always go and worship at the particular *chabutra* in their village on occasions of marriage; and towards the end of August a regular day of worship is fixed.

A certain Diwan of Charkhari State Hansju, a son of Maharaja Bijay Bahadur of Charkhari, died in 1768 in Charkhari.

A platform was erected on the spot where he was cremated. Hansju was not, my informant says, particularly famous during life, but since death he, or rather his place of cremation, has been credited with the power of curing fever, and in the early morning of Sundays and Wednesdays people go and worship there in hope of getting cured. The *chabutra* is looked after by the women of the town.

In Maksudangarh there are two rather interesting cases of the process of elevation to deified rank.

Hira Lal lived in Maksudangarh 80 years ago. He was killed by *dakais*, who cut off his head. His decapitated body, it is said, ran three miles till it fell beside a hill near the town. Here it was cremated and a cairn (*pathwari*) raised on the spot. His cairn is now resorted to as a place of prayer whence requests are obtained,

Another case in the same place is that of "Chogare Thakur" as he was called, he lived only 40 years ago and is remembered by plenty of people still living.

He was well-known in the country side for his habit of wearing a green branch in his turban (whence his nickname) as his real name was Suraj Singh.

He was killed by *dakaits* and a cairn raised at the place where he was cremated.

Out of respect to him or, as it seems, more out of respect for the badge which made him so well-known, all passers-by stick a green bough into the cairn when they pass it. And it is always seen stuck full of these. His real name has almost been forgotten but the title of "Chogare Thakur" is known to all. In this case the spot has not yet become one for regular worship, but there are signs that it is rapidly becoming so as actual recollection of the dead man dies away, and in another ten or twenty years his tomb will be credited with miraculous powers.

There is a rather curious custom reported from Bhopawar for exorcising the demon of cholera.

In all villages there are stones which go by the name of *Moti Mata* or *Lalbai Fulbai*.

When cholera is prevalent these stones are worshipped. A *Burwa* officiates (the *Burwa* is the witch finder or "medicine-man" of the Bhil country). He cuts off the head of a goat and offers it to the goddess, with some lemons, pice, a few eggs, flowers, etc., in a potsherd (*Khapra*) are offered, while a small toy cart (*Ratha*) is placed beside the stones.

When the goat's head has been properly offered the *Burwa* takes up the *Khapra* and places it on his head. A *Balai* takes a living goat, another *Balai* carrying a pot full of country liquor which drops slowly out of a small hole in the bottom. Behind this man comes the *Ratha* which is pulled by a third *Balai*.

The *Burwa* with the *Khapra* on his head follows. After him come the villagers. Every one as a rule takes part in the procession. They direct their way towards Unkareshwar (Onkarnath). On reaching the boundary of the town or village the *Burwa* throws away the *Khapra* and the villagers return home. The *Balais*, however, take on the *Ratha* and goat which are passed on from village to village till they reach Sailana a village near Unkareshwar.

Here the goddess Sát Mátrá (सात मात्रा) has her real home. By this means the goddess of cholera is said to be enticed away out of the limits of the town, and is induced to return to Unkareshwar where her proper dwelling place is, the *Ratha* is provided for her conveyance, the goat and wine to attract her away.

The greatest alacrity is shewn in passing on the goat and the *Ratha* in which the goddess is supposed to be travelling. The *Balais* conducting them, shout on nearing a village and are immediately relieved of their charge which is hurried on to the next place.

56. Hero worship among Mahomedans:—There are endless instances of hero worship to be met with among the Mahomedans of this country. Almost every village has its Pir's tomb and in places such as Dhar where the Mahomedan element was at one time very strong, a shrine may be found at every corner, each with its legend, often quaint, always interesting. Space will only allow me to quote one or two examples, the rest will, I hope, one

of these days see the light elsewhere. These examples, shew how easy it is for, a man who was distinguished by no special attributes while in this world to attain to sainthood after death.

One instance is reported from Maksudangarh. At Kherar village there is a tomb to one Saikh Saadullah which has now a high repute for sanctity and for the power it has of conferring benefits. Saadullah was in life only a *sowar* attached to the forces of the Subah. He was killed in a fight at Lohangi Bari, a village near Bhelsa. His head being cut off his horse fled home carrying the body into the village. Where the body fell the villagers buried it, and erected a tomb over it. They also went out and buried the head on the spot where it had fallen.

As time rolled on the tomb in the village acquired a reputation for holiness and the dead *sowar*, now known as Saikh Saadullah Wali, was credited with powers which he certainly never possessed in life. Mahomedans and Hindus equally revere the tomb and resort to it to obtain answers to their requests. It is locally known to the people as *Pir Sahib ki Dargah*.

In Charkhari, on the bank of the lake, on which the Guest house stands there is the tomb of one Shahid. Local reports have it that Shahid, who used to frequent the neighbourhood of the tree when alive, is still often seen at night standing by it dressed in white. And he often opens the closed doors of the Guest house at the dead of night and enters, but when sought for no one is found. A shrine was put up to him in 1881, which is visited by Mahomedan women every Thursday with offering.

Another rather curious case is that of Gulab Rai Baba. It shews how a man who suffers from some unusual death may be credited with miraculous powers, though when alive he led a life in no way connected with religious observances. Gulab Rai was a juggler who visited the state of Charkhari in the days of Maharaja Khuman Singh. He undertook to walk on a slack rope from the fort to a tall tree some hundreds of yards away. The Raja promised him a *jagir* if he succeeded. He started and got close to the fort when, as my correspondent says, either by "chance or treachery," the rope snapt and he was killed. He was buried where he fell. He has now acquired the power of preserving people from death by snake bite. Those who wish to be made immune, visit the tomb on a certain day about the end of August. They eat black sugar and *Khali* (oil cakes) and make the usual offerings.

One more instance may be given.

A little north of Dhar fort there is a tomb known as that of *Data Bandi Chhora*. This man's real name was Saiyad Mahomed and he was in charge of that fort *hawalat*. The chief of those days (name unknown) was a leper. His *hakim* had told him that there was only one certain cure for him and that was to bathe in the blood of nine hundred newly married couples. After much difficulty the requisite number was collected and put in charge of Saiyad Mahomed. He was ignorant at the time why they had been confined. At length an auspicious day and hour were fixed on and Saiyad Mahomed then heard what was to be done. He went to his mother and consulted her as to whether it would not be a righteous act to free those innocent people. She agreed that it would be. Saiyad Mahomed, therefore, returned to the fort and set all the prisoners loose.

The chief heard of this and was naturally furious. He sent his guard up to apprehend Saiyad Mahomed.

As soon as they got to the fort Saiyad Mahomed attacked them with fury but was overpowered and his head cut off.

His body, however, went on fighting for some time after, until it fell down at a spot outside the fort. His friends buried his head and body at the places where they fell. Next day the tombs were found covered with flowers which had been strewn by no mortal hand. This was believed to shew the

approval of heaven to his action. The chief sent for some of these flowers which he kept some time in water. He afterwards drank this water (history does not relate why) and was astonished to find his leprosy cured. Recognizing the miracle he at once built tombs over the head and body of Sayad Mahomed, and appointed grants for the maintenance of *Mujauwars* to look after the tombs and gave further grants in charity, all of which are still kept. My informant says that the reputation of these tombs is immense and reverence is paid equally by Mahomedan and Hindu. He adds "nine out of ten beggars in the street will be heard pronouncing the benediction 'May Bandi Chhora bless you.'" The name Bandi Chhora has been given him for his action in freeing the prisoners.

56 A. *Hinduising of the Animistic Tribes*.—This table shews, as I have mentioned, all Animists who return themselves as Hindus and at the same time gave a definite Hindu sect.

It will be seen in all cases the figure in the Hindu column exceeds that in the Animistic.

This merely illustrates the strong desire there is to be considered as a member of a superior religion, or at any rate of the religion of the ruling race, in actual observances these "Hindus" differ in nowise from the rest of the tribe.

Locality, it will be seen, affects the numbers. Thus the Gwalior Minor states and Gwalior state shew the highest percentage of hinduised, while Bhopawar and Malwa come last in this respect.

Among the tribes Korkus shew the least influence, Scherias most.

The real interest of the table, however, lies in the possibility which it gives of gauging at a future Census how far the Hinduising has progressed.

The tribes selected are representative, and come from all parts, thus serving as a good criterion for the general progress of Hinduising among other tribes in the same localities, who have not been specially selected as "Animists."

C.—SECTS.

57. *General*.—I propose in this section to give a brief sketch of the sects which have been recorded. Time and want of information have made it imperative to curtail somewhat the description which I had hoped to give of the numerous local sects found in Bundelkhand.

The whole record was prolific in names, but many of the names were only those of castes or general terms, such as *Kori*, *Ahirwansi*, *Mandir-margi Parswa-nath*, *Bhagwan* etc.

The Animists have properly no sects and as often as not give the sept name as that of their sect.

I propose to divide this section into three parts dealing respectively with, Hindu sects, Mahomedan, and Christian. The Hindu sects part will be further divided into four sub-sections on (1) Regular sects, (2) minor deities, (3) Local and miscellaneous and (4) Ascetics.

Even when sifted the names are sufficiently numerous specially among the Hindus and as a certain writer on this subject has said, "If one of the *Rishis* by whom the Vedic Hymns are said to have been composed, could visit again the scenes of his life everything would excite his wonder. His own people would be strangers to him. He would need a guide to their temples, their images would be un-meaning hieroglyphics, the trident of the Vaishnavite and the sacred ashes of the Shaivite would be a mystery.

Ram, Krishna and Ganesh would be strange gods and the wild poetry in which their deeds were recited would recall sad memories of the stern simplicity of the chants in which he has invoked the favourable influences of Indra, Varuna and Agni."

It must be remembered that there is nothing usually antagonistic in the opinions of sects such as Shaivites and Vaishnavas both appeal to the *Puranas* and admit each others gods, only placing their particular deity above the rest.

I.—HINDU SECTS.

58.—REGULAR SECTS :—

<i>Aghori</i>	5
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(*Aghora*, "not terrific" a euphemistic title of Shiva,) There are only five of this class of persons in Central India. They are well-known for their disgusting habit of eating carrion and have been detected exhuming human bodies. The origin of the worship seems to be some form of Durga worship ; the sect, however, is fast dying out.

<i>Kabir Panthis</i>	{	Kabir panthis	...	...	124,600
		Kabir	...	...	1,868
		Dadu panthi	...	...	287

The founder of this sect lived about the end of the XIV Century. His birth is obscure, but he was brought up by some weavers at Benares. Later on he met Ramanand and was taken by his teaching. He is curiously mixed up with both Hindus and Mahomedans, as when he died they disputed as to who should carry out his funeral ceremony. One special interest attaching to his writings which are most voluminous, is that they were freely used by Nanak Guru, the founder of the Sikh religion, in the *Adi Granth*. The sayings of Kabir are known to all educated natives whether Hindu or Mahomedan, and together with those of Nazir are in common daily use.

strong Shaivite leanings and admit Shiva and Ganesh to equal honours with Vishnu in their temples.

Muluk Dasis or Ram Sanehis 1,145.

A sub-division of the Ramanandis, Malik was born at Kara Manikpur about 1600. He does not seem to have introduced any very striking variations into the ordinary Vaishnav doctrines, save perhaps that of allowing the ascetics of the community to be householders. They worship Vishnu as Rama.

Narayani 20,364.

Followers of Swami Narayan a Vaishnav teacher who was born in 1780 at Lucknow. He was strongly opposed to the easy tenets of Vallabhacharya. He went in 1800 to Junagarh and later to Ahmedabad where he raised a following. His teaching was a protest against the Vallabhachari idea that asceticism and abstinence were useless. Bishop Heber relates how he interviewed him.

Nimavata 5 40.

Founded by Nimbadyta. They worship Krishna-Radha.

<i>Rai Dasis</i>	...	{ Rohidas 1,509
	...		{ Ruidas	...	... 12,805

Rai Das was a pupil of Ramanand and a Chamar by caste. The Brahmans objected to his acting as a priest in a temple dedicated to Rama which he had himself erected. When called upon to explain how he dared to act thus, he relied on his holy character to carry him through and in a test miracle with the Brahmans came off victorious, and was left in peace afterwards.

The real interest lies in the fact of a Chamar being thus recognized as a teacher by higher castes. Local tradition says he was born in Mandu near Dhar in 1591.

Most of the followers of this sect are Chamars. Rama is their object of worship.

<i>Ramanandis or Ramavats</i>	...	{ Ramanandi	...	155,730.
	...		{ Ramavats	...	1,159.

This sub-division of the Vaishnavas was founded by Ramanand in the XIV or XV Century. The story runs that he was a follower of Ramanuja, but having travelled a great deal his co-sectarians refused to receive him on his return, saying that he must have transgressed the rules about feeding and could not be allowed to associate with them. He then founded a new sect. He repudiated caste distinction, and a Dom was the historian of the sect. The famous poets Sur Das and Tulshi Das were his pupils. They worship Vishnu in his incarnation of Ramchandra. They are much less strict in their observances than the Ramanujas.

Shaivism.—Those who come under the head of Shaivites are worshippers of Shiva the third person of the Hindu *Trimurti*. He is the destroyer and regenerator and it is this power of conferring regeneration through the process of death that gives his worship its strong individuality. Sir Alfred Lyall has well described these characteristics in his poem on Shiva.

He is shewn in his representations as wearing a necklace of skulls (*munda-mala*) carrying a trident (*Trishula*), a noose (*pasha*), in his ears are serpent earrings (*naga kundla*). He has three eyes, one in the middle of his forehead. His

hair is done up in a matted crown (*jata*) and he is usually seated on a tiger skin (*Vyaghrambar*). In temples and shrines he is represented by his emblem the *Lingam* and its counterpart the *Yoni*. While outside there is ordinarily the seated figure of the bull *Nandi*.

The great Shaivite teacher was Shankar-Acharya who lived about the VIII Century. He was a Smart Brahman and Sanyasi. He advocated a pantheistic religion, and non-dualism. There was, he said, only one essence of all things, *Brahm para Bramh*. As, however, this was too lofty for conception by ordinary mortals they were enabled to appreciate it by the adoration of material deities such as Bramha, Vishnu and Shiva.

<i>Shaivites</i>	...	{ Shaiv 737,229 Lingayats 56. Shivbhakt 5,380 Shiv upasi 313.
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It will be seen that the worship of Shiva is not nearly so prevalent as that of Vishnu, although it is far more obtrusive in as much as, at any rate in Central India, you cannot walk five miles without coming across several Shaivite temples or at any rate shrines with the *Nandi* seated outside, and the *Lingam* within. What Shiva himself lacks in the way of worshippers is more than compensated for by the number who revere his wife, as will be seen under Shaktis.

<i>Shaktis</i> 759,297.
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Every God of the Hindu pantheon has a female counterpart his *shakti*. *Shakti* properly speaking is the "active principle" the power or energy of the divine nature in action.

The *shakti* of Bramha is Saraswati, of Vishnu Lakshmi, of Shiva Parvati. Each manifestation of the God has a *shakti* to suit it. Thus Vishnu as Krishna has Radha, as Rama Sita, while Shiva in his peaceful aspect has Parvati and in his character of the destroyer Kali or Durga.

It will also be found that the female counterpart of the god is the more important of the two, and is attributed with most power.

When Shaktism is spoken of it usually means the worship of Devi, that is of the Shakti of Shiva. She has endless forms ranging from the peaceful one of Annapurna, the goddess who supplies food, to the savage blood demanding Durga or Kali.

<i>Smart</i>	...	...	...	...	...	... 1,069,137.
<i>Panch Dev pujak</i>	...	...	...	...	...	... 11,901.

The *Smartas* are followers of Shankar-Acharya, and, therefore, nominally Shaivites. As a matter of fact, however, their doctrine is a liberal one. They hold that Bramha, Vishnu and Shiva all have their place, while Shiva is supreme the other two being manifestations of him. They are thus lenient in their treatment of the views of other sects. They are often called *Panch Dev Pujak* (especially in Baghelkhand) being supposed to hold *Bramha*, *Vishnu*, *Shiva*, *Ganesh* and *Durga* in equal veneration. Actually the *Smart* doctrine should only extend this absolute equality to the three persons of the *Tri-murti*.

<i>Sri Vaishnav</i>	...	{ Vishnu 344,168. Ramanuja 91.
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It is not easy to say how many of those returned as *Vaishnav* are really *Ramanujas*, only 91 having actually distinguished themselves as such.

This sect was founded by Ramanuja. He was born in Madras in A. D. 1017 (*Wilson*) and travelled teaching his doctrines. According to their tenets, Vishnu is primarily the first cause of all things as the soul of the Universe, and secondly as matter he is the efficient cause of all things, there is, however, no duality in this, Vishnu and the Universe being one and the same.

The distinguishing trait of this sect is their minute scrupulosity in matters of eating and drinking. They must always wash first and only eat in a silk garment, never in cotton. The meal must be private, if the glance of a stranger falls on it, it must be rejected and at once buried.

<i>Vaishnavas</i> 1,883,618.
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The Vaishnavas are, as their name implies, the followers of Vishnu. It must be remembered that this does not mean that they worship Vishnu exclusively, but that they give him the preference over the others.

This is the same in each case as Kali Das says.

"In these persons the one god was shewn"
 "Each first in place, each last not one alone"
 "Brahma, Vishnu, Shiva, each may be"
 "First, second, third among the blessed three."

(Griffith's translation.)

Vishnu is generally recognized as the second of the Hindu triad of Bramha, Vishnu and Shiva. His attributes are of a peaceful nature. He has had numerous incarnations which give him considerable advantages as regards collecting a following, each important form having its own set of devotees.

The sect mark of this community is generally the trident drawn on the forehead, which is varied as to details of colour, and shape in different sub-sects.

<i>Vallabhacharis</i>	...	...	...	...	11.
<i>Radha Vallabhis</i>	...	...	...	...	1,576.

These two sects are respectively worshippers of Krishna, and of Krishna and his wife Radha together. The sect was founded by Vallabhacharya, who was born 1479 (*M. Williams*). He at one time went to Ujjain where he took up his position (*baithak*) under a Pipal tree on the banks of the Sipra river at a spot which is still revered as having been his seat. The only striking difference in his teaching to that of ordinary Vaishnavism was that ascetism was useless, and his doctrine is called *Pushti-Marga* or the way of eating and drinking. The result of this was that all the rich commercial community adopted his views especially in Malwa and Gujarath. In Malwa nearly all the Banias are either of this class or Jains.

The sect mark which is often seen in Indore consists of the trident which meets below in a curved line just above the nose. Over this a small round spot is made. A yellow line is sometimes drawn across the forehead just above the eyelids. This mark is supposed to represent Krishna by the perpendicular lines, and Radha by the dot. Their form of salutation is *Jaya Gopal*. There is a famous temple of *Sri Nath Dwar* in Ajmer belonging to this community, to which every member is supposed to go at least once in his life when he is given a certificate of having gone there.

59:—

II—MINOR DEITIES.

<i>Annapurna</i>	...	...	...	...	...	...	28.
This is a form of Devi. In this form she is a common household deity, especially among Marathas. Annapurna is Shiva's wife. She is the "filler with food". She has a temple at Benares.							

<i>Balaji</i>	...	...	...	...	...	...	3,942
This god was a minor incarnation of Vishnu. He is the god of riches and wealth and is especially supported by the Bania classes. His incarnation took place at Tripati in Madras but he is essentially a Dekhani and Maratha deity. He had two wives one Lakshmi the other Satyabhama, who are generally represented with him. The name Balaji is a common one among natives.							

<i>Bhairava</i>	...	...	...	...	...	...	20,766.
<i>Bhairon</i>	...	...	...	...	...	...	67,191.

The name of this deity is derived from *Bheru*, "terrible." He is a son, or form of Shiva. This god is very common in these parts where he has come from the Dekhan. He is represented as a ruler holding a cup in one hand and a severed head in the other and is accompanied by a dog. In his other hand he often carries the trident and mace of Shiva. There is an image just outside the old palace at Datia.

<i>Bhumi</i>	...	...	...	...	...	...	837.
<i>Bhumi puja</i>	...	...	...	...	...	...	28.

This is mother earth simply.

<i>Dattatraya</i>	...	...	...	...	...	...	98.
A Shaivite teacher and Yogi. He lived in the XV Century. Supposed to be an incarnation of Brahma, Vishnu and Shiva. In the temple at Wai near Satara he has three heads. There are temples at Indore, Gwalior and in Maratha States generally.							

<i>Dharam Raj</i>	...	...	...	...	...	...	119.
Yama the god of <i>Naraka</i> or hell is thus titled. He is worshipped on the second day of <i>Kartik</i> , together with his sister Yamuna (Jumna), and in commemoration of her having ministered to him on that day, sisters give entertainments to their brothers.							

<i>Ganaparyas</i>	...	...	...	...	...	...	949.
<i>Ganeshji</i>	...	...	...	...	...	...	63,129.

Worshippers of the elephant headed god Ganesh.

As a matter of fact all Hindus worship Ganesh as he must be invoked before any piece of work is undertaken or any journey commenced.	
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<i>Hanuman</i>	3,520.
<i>Mahabir</i>	40,631.

The well known monkey god who helped Rama to recover his wife from Ravana.

<i>Indra</i>	...	...	...	...	...	...	255.
The god of the firmament and atmosphere. His worship was in the Vedic period of the highest importance but now-a-days holds a very minor place.							

<i>Khande Rao</i>	...	...	...	...	...	...	12,812
Khande Rao is an incarnation of Shiva. This incarnation took place for the purpose of delivering people from the oppression of a giant called Manimal. There is a well known temple to him at Jejuri, a town 30 miles south-east of							

Poona. Images of Khande Rao are very common. He is represented riding on a horse with a sword in one hand and generally his wife Malsara on his thigh, while sometimes a dog is also with them. People living in Indore will know the temple to Khande Rao near Piplia ka pala village on the west side of the Mhow road just beyond the big bridge. It is curious that though the *Nandi* and even *Devi's tiger* are shewn, the temple is full of figures of Krishna, while Vishnu's foot marks accompanied by *Shankh*, *Gada* and *Chakra* stand on a slab just without the temple.

<i>Pandharinath</i>	...	...	...	...	...	2,471.
<i>Vithoba</i>	...	...	...	...	...	3.

This personage is an incarnation of Vishnu. It took place at Pandharpur a town about 130 miles south of Poona. There is a fine temple to him there. He is popularly known as Vithoba. He was made famous by the verses of Tukaram. He is usually represented standing on a brick. "Beautiful is that object upright on a brick resting his hands on the loins". (*Tukaram*).

<i>Shanischar</i>	1,945
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Shani or Shanischar is the planet Saturn. The worshippers are almost all found in Gwalior. The reason for this is the temple at Gwalior dedicated to the planet.

<i>Sauryas</i>	...	...	<i>{ Surdeo</i>	...	...	32.
			<i>{ Surya</i>	...	...	1,008.

These men are worshippers of the sun, though not exclusively so.

They say that the sun is Brahma in the morning, Shiva at noon, and Vishnu in the evening.

The worshippers are nearly all Brahmins. They must see the sun before they can eat. They have three caste marks, either of three straight lines across the forehead of red sandal, or of a single perpendicular line, or a double cresent joined by a bar in the centre.

60.— III.—LOCAL AND MISCELLANEOUS.

<i>Ai mata</i>	153.
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The worship of this goddess is a branch of Shaktism. The name is derived from *Ai*, "that has come" and *Mata* "mother," she having been revealed to the founder of the sect in a dream. The sect seems to have its origin in Marwar and there is a quaint legend regarding its origin which it is not possible to insert owing to its length.

Most of the *Salvis*, weavers of Ratlam are of this sect. They formally dedicate the first born child to the goddess. Information can be found in the second volume of the Jodhpur Census report for 1891.

<i>Amma mata</i>	1,894.
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A form of Devi worshipped by the Kunbis. The seat of this sect is in Ahmedabad whence a priest comes periodically to Ratlam. He carries a trident covered with *Sindur* and a cloth called *Odhani* of red colour. The curious thing about this sect is that the day for marriage is fixed by revelation about once every ten or twelve years. This takes place at Ahmedabad where a letter is "precipitated" by the goddess, giving the date. As soon as this is known it is circulated and arrangements are made to perform the marriages of every boy and girl who are still single.

be their age as tender as you will, for unless this is done there will be no chance of carrying out the ceremony for another ten or twelve years. There is apparently a mixed reverence for Vishnu and Shiva, as the *Shaligram*, *Tulshi* plant and *Rama* are found in the temple along with Amba mata and both the Ramayana and Bhagwat are their sacred books.

The sect mark is a line made with *Sindur* between the eye brows or else a smear of it over the forehead.

Babakapur 125.

Vide *Madari* [para 63. VII, Mahomedan Sects].

Bhainsasur 4,236

(4000 in Bundel). Connected with Devi in the form of Bhawani in which shape she fought and slew the Bhainsasur demon.

Chauladevi (*Chamunda*) 179

Devi is worshipped in the form of Chamunda. The Rishi Markanda is said to have founded the sect. The sect mark is a red (*Sindur*) line between the brows and a small dot above it.

Dev Narayan 2,431

Dev Dharam 3,500

A Vaishnav sect. Dev Dharam Raja, Dev Narayan or Udoji, as he is variously named, is said to have been an incarnation of Krishna. The sect started some 900 years ago. He descended in this form to deliver the village of Gotha in Meywar from the tyranny of three brothers known as the Bhagdawats. Without going into the story at length it may be stated that he was born as the nephew of the three brothers, as their sister's child. When seven years old he assisted the Raja of Dhar, Jaysingh Ponwar, in driving the demons from his country. Gujars are the chief worshippers. They abstain from living in brick houses as the figure of this deity is always carved on a brick and placed in their temples. He is pictured riding on horse back with a spear in the hand and generally attended with snakes. The *Bhopa* or priest wears a black cord round his neck from which is suspended an image of the god. He also carries pictures depicting scenes in the life of Dev Dharam called *Fads*. Dev Dharam's horse is painted green. The Pujaris of Dev Dharam's shrines in Marwar are generally Gujars who lead celibate lives.

Dhami 576

The founder of this sect was one Pran Nath, a Kshatriya. He appears to have been a native of Sindh and flourished about the time of Aurangzeb (A. D. 1700). He came to Bundelkhand in the days of Chhatarsal who was much taken by his teaching and became a follower. He increased his popularity with this Raja, it is said, by pointing out the diamond bearing rocks at Panna. He wrote a book called locally *Kulzum* (Wilson says it is called *Mahitariyal*).

He appears to have held wide views and wished to reconcile the Hindu and Mahomedan religions.

He held that no idols should be used and that there is but one god of all. It appears that locally the image of Krishna has been admitted into the Panna temple. The other objects of worship there are a copy of Pran Nath's book and the model of a bed with bedding on it ; why this is there is not explained.

Locally Panna is a place sacred to the memory of Pran Nath, who by the way, is considered now to have been an incarnation of God, (some say of Krishna) and he is worshipped as such. It is said that Surat and Jamnagar

are also places sacred to the memory of this teacher. The Dhamis wear the Radha-vallabhi *tilak*, consisting of two straight white lines, about the thickness of a pen drawn line, from the roots of the hair to the centre of the nose, where they meet in a curve. Between them is a small red dot. On the cheeks and temples they make a rosette like mark by bunching up the five fingers dipping them in a solution of sandal, and applying them to the face.

They regard Jamna water as sacred and not Gauges water nor do they reverence the Tulshi plant.

<i>Lalbegi</i>	...	...	...	...	...	21,462.
<i>Lalguru</i>	...	...	...	...	...	316.
<i>Lal Pir</i>	...	...	...	...	...	8.
<i>Valmiki</i>	...	...	...	...	...	35.

Lalbegi is the Bhangi or sweeper god. Practically nothing is known about this form of religion. The sweepers cannot themselves give any definite information and are never quite sure whether they are Mahomedans or Hindus. There are I believe many stories about *Lalbegi*, one given me was this :—

A man of the Bhangi caste took to wandering about from village to village crying as he went "Peri Pia" a form of salutation. In his wanderings he came to the tomb of Valmiki the poet where he saw a pot standing in which were some red clothes. As usual he uttered his salutation and was astonished to receive an answer from the pot *peri pia sachhe Ramako*, that is salutation to the true Rama." This he took as a sign of his own sanctity. He then took the clothes and settled on the spot setting up as a *Guru* of the Bhangi caste.

He has no temples but is represented in villages very often by a flat slab of stone on which two foot prints are carved, the slab often having a rude mud shelter built over it. A red flag is set up by it. Generally speaking while they follow Hindus in their worship, the Bhangi class model their marriage and funeral ceremonies on the Mahomedan plan.

<i>Mahi mata</i>	88.
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The river *Mahi* flows between Ratlam and Dohad. It is much revered by Bhils and such folk.

<i>Mari mata</i>	...	...	...	...	612.
<i>Mari devi</i>	...	...	...	...	379.
<i>Sital mata</i>	...	...	...	...	950.

This goddess is a form of Devi. In this character she has command over all epidemic and contagious diseases. She is propitiated by offerings of animal sacrifice. There is a temple to her at Ujjain. They keep a trident covered with *Sindur* (red lead) in the temple. Their book is the *Durga Sapt Shiti*. She is practically identical with *Sitala mata* who presides especially over small pox. Followers of *Sitala mata* have a special sect mark.

<i>Narsinghji</i>	8,613.
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The Narsingh or man-lion *Avatar* of Vishnu is generally reckoned the fourth. Vishnu on this occasion slew the demon *Hiranya Kshapu*. The ascetics of this sect wear the *Jata* and always carry a pair of tongs.

Pabuji

148

This is a case of local hero-worship. *Pabuji* lived in Marwar 600 years ago. He performed prodigies of valour and was consequently deified after death. He was found as a child by a Rajput of the Rathor family called Dhandal. He gave her to his wife to nurse. She consented on the understanding that he was never to enter the room without warning her by knocking. One day he entered without doing so and found the child being suckled by a lion. The lion almost immediately resumed the shape of his wife, who was Devi in disguise, rebuked him for breaking his word and left him. The child was supposed to be an incarnation of Laxman, Rama's brother. It is a low caste form of worship. *Pabuji* is usually depicted on horseback carrying a spear. The chief seat of the sect is Kolu Mandal in Marwar. The sect mark consists of two straight perpendicular lines joined by a curved one, between the two is a rectangular mark, all are white; only the Pujaris use it.

Pret pujak

38,301.

A *pret* is a dead man's spirit. There are many local dead who are thus worshipped specially in Baghelkhand. As a rule the spirit haunts a tree and is there worshipped. Some person is usually supposed to be "possessed" by the spirit and he acts as priest. It is a form of hero-worship.

Rampir

17

Ramdeo

835

Ramdeo has been reported as a special sect and not merely as follower of the ordinary incarnation so I give the report as it stands, though from the numbers I fancy Rama is at least partly responsible.

In Samvat 1399 Krishna visited the earth in the form of a Tonwar Rajput as the child of Ajmalia Thakur of Pokhar in Marwar. The Thakur had made many pilgrimages and this was his reward. *Ramdeo* had miraculous powers and was even able to restore the dead to life. He could also make inanimate objects come to him. *Ramdeo*'s *samadh* exists near Pokhar. His chief worshippers are not of high caste and his shrines in Central India are only wretched huts. In these, foot-prints only are kept, carved on stones. The *Bhopas* or priests always carry about with them the figure of a horse made of rags or clay and collect alms in the name of *Ramdeo*'s *Ghora*. Their form of address is "Jay Ramdeo Maharaj." He was so famous that he acquired a reputation among Mahomedans who called him *Rampir*.

Rindwasi (Corruption of Vindhya wasi)

129

A local form of Devi in the Vindhya hills near Mirzapur. Mr. Wilson says of this that "the worship of Vindhya wasini near Mirzapur has existed for more than seven centuries."

Tarni or Yarni Baba

381

A local Vaishnav sect in Baghelkhand chiefly met with in the Unchhera and Govindgarh *perganas* of Nagode and Riwa.

The sect was founded by a Vairagi generally known as Kartal Baba. He is supposed to have flourished in the last century. Their tenets are practically those of other Vaishnavas, and it appears that it is due only to the Vairagis personality and energetic revival of worship that caused the formation of this local group in his memory.

IV.—ASCETICS.

61. *General* :—Every sect of any importance has its ascetics. They are or were originally intended to be all persons who had retired from every day affairs of this world, and given themselves up to the contemplation of heaven. As a matter of fact this retirement is not now-a-days strict.

The origin of this order is to be found in Manu's Institutes where it is laid down that every twice born (*Dwija*) should go through the four grades of *Brahmachari* or pupilage, *Grahastra* or the householder's state, *Wanaprashta* or the forest anchorite's, a preliminary stage of contemplative life, and lastly that of *Sanyasi* or the condition of one "separated" from the world. This idea has been extended and persons of any caste can enter into this life of retirement, the ceremony of initiation indeed is such that it cuts off all caste connection, the *Sanyasi* is dead to the world, and rank and caste have no longer any meaning for him.

All ascetic orders have the last two stages, although as a rule they are passed through almost simultaneously.

The final ceremony is called *Vijaya Homa* or "the oblation to victory," the man having conquered his passions.

Another result of this ceremony is that Sanyasis are always buried. The *Vijaya Homa* ceremony is looked upon as a form of cremation; he has been already consumed by the fire of his devotion, and therefore, when he dies his remains are thrown into a river or buried.

Sanyasis are theoretically all equal and the twice-born, when he becomes a Sanyasi, discards his sacred thread. Each class wears the sect mark of its order.

Bairagi 35,274

The name is derived from *Vi* privative and *Ragya* passion denoting one who is free from all worldly passions. This term like *Gusain* is used vaguely but should strictly be applied only to Vaishnav ascetics. At times indeed it is used only of the *Tridandi* section of this class. The *Bairagis* owe their origin to Sri Anand a disciple of Ramanand. They are like *Gusains* rapidly developing into a caste and settling down.

Earth besmeared Bairagis are often called *Khakis* (*Khak*, earth) of these 42 were returned in Central India.

Gusains 37,378

The name *Gusain* is ordinarily used as a generic term for any class of religious mendicant, be he Sanyasi or no. Strictly speaking it should be used only of Shaivite ascetics just as *Bairagi* properly denotes only Vaishnav. This is brought out in the returns, as these people are found not in the sect returns, but in the caste. *Gusain* as being given as caste and *Shaiv* as a sect, *Bairagis* similarly give *Bairagi* and *Vaishnav*. Tod says of *Gusains* and *Bairagis*, "Both are celibaries, as "Gosen" "imports from mastery (sen) over the sense (go)." (Annals II-141). Another derivation is from "Goswami," "Lord of cows."

The order was apparently a celibate one in former days, but has now ceased to be one and may indeed without exaggeration be considered a caste. Many *Gusains* live settled lives and most have wives and families. In the Census 27,514 were returned with *Gusain* as caste and not sect.

The wandering Gusain is known by his matted hair (*jata*), the Shaivite sect mark, a rosary of *rudraksha* berries of 32 or 64 beads, *kamandalu* or pot and often a tiger skin very rarely a trident is borne. They appear to have always played a considerable part in the history of Central India.

Malcolm says : "They used always to go armed and in bodies under" "leaders (*Mahant*) and often enforced that charity which others solicited." "They are ready to take service as soldiers and are brave and faithful. They" "trade and employ themselves in agriculture." This shews how they differed from the ordinary wandering mendicant. Broughton in his "Letters" mentions how a Gusain Bania used to accompany the Sindia of those days and supply him with loans, and how he was robbed of 70,000 Rupees. He also says "The army received a considerable reinforcement since my last letter by the arrival of a body of Gusains under Kumpata Gir."

"This chief succeeded to the command of the corps which consisted of" "nearly 1,500 men, chiefly horse, on the death of Ram Gir." He says that "when acting in this way as soldiers they discarded all the usual marks of a" "religious mendicant distinguishing themselves alone by the *jata* or long" "matted hair folded like a turban on the head and having some portion of" "their dress dyed of an orange colour called *geroo*, peculiar to this sect—" "when one dies he is interred in a sitting posture with his staff and *tumbri*, a" "small kind of calabash, the emblems of his mendicancy, placed before him in" "the grave."

There are generally said to be ten classes of Gusains called after the ten disciples of Shankar—Acharya . .

<i>Jogi</i>	8,632
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The name is derived from *Yoga*, union, meaning union with god. They are all Shaivites and strictly speaking followers of the *Yoga* or *patan-jala* school of philosophy which maintains that command over all matter may be obtained in this world by the observation of certain austerities, especially that of inhaling and exhaling, the breath in a certain manner.

This class receives a large number of jugglers pretended necromancers, and such folk into its fold, who make an easy and secure living by trading on the simplicity of the rustic.

Marco Polo says in his travels that Yogis or as he calls them *Cuigi* a corruption of the word *Yogis*, "live to an extraordinary age even 150 or 200 years.—" This is owing to their great abstinence—They mingle also "quicksilver and sulphur, making a beverage which they drink from their" "infancy saying that it lengthens their lives (Marco Polo-Murray 1856). Mr. Wilson says that modern recluses are vagrants "following only the dictates of "their own caprice as to worship and belief and often it may be conceived employing the character as a mere plea for a lazy livelihood".

<i>Sadhu</i>	2,027
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The name comes from *Sadh* pure, or saint-like. This again is often used in a general sense to designate any holy man. Moreover it is used invariably by Jains in reference to their holy men while the Dhundia sect call their form of worship *Sadhu Margi* or the path of the pure. The sect appears to have been started by one Birbhan in 1658. They have their own religious books. They profess a unitarian doctrine and follow to a considerable extent the

teaching of Kabir and Nanak, while the influence of Christianity is noticeable. They have no temples. They are often called *Satnami* (27 were returned at the Census) i.e., the true named ones that is god's. The *Satnamis* have a sect mark of a straight line down the forehead drawn with ashes from an offering to Hanuman. Monier Williams says *satnamis* are a sect founded in 1750 by Jag-Jivan Das whose *Samadhi* is near Lucknow. He followed *Kabir's* teaching.

Sanyasi 1,129

From *Sanyasi*, abandonment of worldly affections. Like the other terms we have dealt with this is often used ambiguously. Strictly it should only be applied to Shaivites.

This class of person is supposed to be dead to all worldly affection, passions and interests generally and to lead a life of contemplation, he becomes absorbed into the soul-world.

As a matter of fact this order is the refuge of all who have been outcasted, lost their position and wealth or suffered other misfortunes, against which they cannot or do not care to struggle as the saying below has it:-

Nar mari, ghar sampat nasi
 Mund mundai bhae sanyasi.
 [Fallon]
 Him, wife deceased, and money fled
 Sanyasi see with shaven head.

Those who prefer to live on others find an easy and remunerative calling by joining the ranks of these recluses.

Yati 2

This name is usually given to Jain teachers and means one who has subdued his passions. The *Yati* officiates in temples, but does not look after them as a rule, this being generally done by a Brahman.

V.—JAIN SECTS.

62. The Jains of Central India have already been treated at length. Twenty six names were returned as sects, of these some are intelligible and some merely the names of Tirthankars, no doubt given by uneducated persons because they worshipped at a temple with an image of a particular holy man in it.

Digambaras are most numerous some 54,605, next come *Swetambaras*, 35,475, then *Dhundias*, *Dhundi*, 5,715 combining those returned as *Dhundias*, *Mandir-Margi*, *Sadhu-Margi* and *Thanakpanthi* all are designations of this sect. We may add also *Bais panthi* 3, and *Terapanthi* 889, which are sub-sects ; this brings the total up to 6,607. The *Terapanthis* are extremists and would not interfere with a wild animal to prevent its taking life, for fear such interference might necessitate killing it.

The remaining names are chiefly those of Tirthankars. We have *Keseri-wala*, *Kesrinath* 214, referring to Mahavir the last Tirthankar whose emblem is a lion, *Kesri*. *Nemnathi* after the 22nd Sadhu, *Rishabhnathi* after the first.

Vallabhadeo and *Vaishnav* also occur. These are due to the close connection between *Vaisnav* Banias and Jains who as I have mentioned elsewhere are often found as members of the same family circle. The rest of the names are not explicable.

63:-

VI—ZOROASTRIAN SECTS.

Zoroastrian four names have been returned, only two are correct.

Kadmi	...	...	...	...	...	95
Shen Shahi	...	...	...	...	...	276

These two sects sprang up in A.D. 1736 when a Zoroastrian priest Jamshid raised a question as to the accuracy of the method of reckoning the Parsi year. The dispute resulted in a split. The Kadmis reckon it after the Persian and the Shen Shahis after the Indian method. It is said "regarding the reckoning of the year, which was the main cause of division, it may be noticed that the reckoning of neither sect is correct. Though the year adopted by both is a solar year it does not correspond correctly with the movement of the sun."

The first day of the year in the case of these two sects falls in August or September, on varying dates.

64:-

VII—MAHOMEDAN SECTS.

The Mahomedan sects are of less importance in Central India than Hindu.

In all 44 names of sorts were recorded but several are not intelligible.

Chistis	15
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An order of Faqirs founded by one Abu Ishaq who came from Chisti village in Khurasan. A pupil of his Muni-ud-din settled in Ajmer. They are mostly Shias. They very often wear clothes coloured with ochre and repeat the words "Illa Illahu" with great emphasis wagging their heads and the upper part of the body.

Hussaini	37
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A term often appropriated by Saiyads. They are, as the name implies, Shias.

Khoja	1,226
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This is the name not of a sect but a community.

The Khojas of Central India come chiefly from Kathiawar and are all merchants.

The *Bombay Gazetteer* says that these Khojas are descended from some Kshatriyas who were converted and whose designation of Thakur was translated by the persian title Kwajah which signifies bard, teacher, or merchant. They are mostly Shias and recognize the Aga Khan as the head of their community.

Madaris	136
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Followers of Zindah Shah Madar a saint of Makhanpur in Cawnpore district. He is equally revered by Hindus and Mahomedans. He lived about 1400. One of his followers was Baba Kapur whose tomb is at Gwalior; his real name was Abdul Ghafur. "Baba Kapur" was returned for Gwalior among Hindu sects.

Mansuri	55
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Founded by Ahmad Hasan son of Mansur. He held that God was not a solitary supreme being but that all matter was God. He was executed as a heretic.

Shias	...	{ Shias Ali Nabi	...	—	...	50,47
				—	...	18

The Shias reject the successors of Mohamed and uphold the claim of his son-in-law, saying that the succession was his by descent, the Sunnis declaring that the succession was purely a matter of election and had nothing to do with family claims.

They recognize the twelve Imams, Ali, Husam, Hossain, etc., the last being Abu Qasim called Mahdi, i.e., the guided one. He is still supposed to be living.

and will reappear as a deliverer one of these days. His partisans have already made themselves notorious on more than one occasion.

This difference in their opinions is, or should be, shewn at the Muharram festival, Shias mourning the first ten days, but Sunnis only on the tenth day.

As I have noticed elsewhere this is not adhered to. Shias hold the arms straight down while praying, while Sunnis cross them on the breast.

	Sunnis	...	...	...	449,885
Sunnis	Allah	...	...	...	1,104
	Khudaparast	...	...	...	798
	Hanafi	...	...	...	36
	Shafi	...	...	...	5

The Sunnis may be considered as the orthodox Mahomedan church. They recognise the Khalifs Abu Bakr, Umar and Usman and follow the Sunnat or traditions of the faith, whence their name. They accept the first six books of the Hadis or sayings of the prophet. They are divided into three schools the Hanafi, Shafi Maliki and Hambal.

The Sunnis of Northern India are mostly Hanafis, of Southern India Shafis. The Sultan of Turkey is looked on as head of the Sunni church.

Wahabis	...	...	...	...	10
Muhamadis	...	...	...	...	96

A reforming sect started by Abdul Wahabi in 1700. His views were introduced into India in 1826 by Saiyad Ahmad Shah of Rae Bareli, who afterwards caused trouble by preaching a *Jihad* on the frontier. They call themselves the *Ahl-i-hadis* or people of the traditions, Muhamadis or Muwahidin, i.e., unitarians, as the name Wahabi became, on account of these disturbances, of bad repute. They are purists holding that God alone is to be worshipped and the reverence paid to Mahomed and Pirs is idolatry. They accept the first six books of the Hadis.

The Bohra Community of Central India.

The history of the Bohra section of the Mahomedan community is very obscure.

Malcolm in his History of Persia (Vol. I-407) says "The Bohras, an industrious race of men whose pursuits are commercial, and who are well known in the British settlements of India, belong to this (Shia) sect, and they still maintain that part of the creed of Hussun Subah which enjoins a complete devotion to the mandate of their high priest."

He thus connects them with the Ismailiyah sect whose leader in the middle ages was known in Europe as the Assassin (or old Man of the Mountains) a corruption of the name Hussun.

Colebrooke, however, says that this is entirely incorrect though a common idea. They do not agree with the follower of Ismail or the Ali-Ilahiyas with whom also they are confounded, as they neither believe in the deification of Ali, nor reject the last six Imams, being on the contrary true Shias. He states that the Bohra community was started in Gujarat some 400 years ago by one Mulla Ali whose tomb still stands in Cambay. He converted the then ruler of Gujarat (Colebrooke Collected Essays II-202). The local community are chiefly found in Ujjain.

I made inquiries of those among them who might be expected to have some knowledge of their origin, but they did not seem to have very clear notions on the subject.

They state that their traditions say they came from Yaman in Arabia. That about A. D. 1030-1130 the Arabian founders of the community landed

in India and went to Piran Pattan in Gujarath. There their Mulla converted the Raja, (see *Forbes' Ras Mala* for a similar account 1-343- note). From this place they entered Malwa.

They are mostly followers of the Daodi sect, in Malwa indeed there are hardly any others. Three other sects are, however, met with. The Jafaria founded in H. 841 (A. D. 1403) the Sulaimania in H. 979 (A. D. 1579) and the Alia in H. 1030 (A. D. 1612). These sects are named after their founders. They seem to differ but little if at all from ordinary Mahomedan Shias in their tenets.

There is a tradition that a great dispersion of the community took place in the time of Aurangzeb (A. D. 1700). That fanatical monarch came to Ahmedabad and wished to convert all the Shias to Sunnis. A general order for the massacre of those who would not conform was given.

They all fled. Their Mulla Kutub-uddin was taken and killed, his successor Pir Khan Shuja-uddin fled to Lahore where he was thrown into jail. He remained in prison some years. The prison caught fire in the reign of Bahadur Shah, but he escaped. The emperor looking on this as a miracle set him at liberty. Pir Khan returned to Ahmedabad. A successor of his however, went to Ujjain, where the headquarters remained twenty years till removed to Surat by Mulla Yaki-uddin.

From Surat come all orders, and all *mullas* in other places are appointed by the *Chief mulla* there. His commands and orders regarding matters religious and social are absolute, and no Bohra would dream of disputing them. All the communities send a regular contribution to Surat.

They allow widow re-marriage. Children, male and female, marry between 14 and 15. No boy is allowed to remain a bachelor after 15. Betrothals take place in infancy.

Bohra women have taken to the Maharashtra dress. They wear when married the nose ring (*Nath*) ; no widow can wear it. Men wear the long dress called *Baya* and *Chotani*.

The Bohrah Shias of Oudh shave the beard, apparently to distinguish them from Sunnis. In Central India they never shave the beard.

The Bohra Shias of Malwa never touch any form of intoxicating liquor and are very cleanly, keeping their houses in excellent order.

They keep the Diwali festival. This I fancy is due to their being traders, as this is the season when all Banias make up their books.

65:-

VIII—CHRISTIAN SECTS.

There are in all 16 different denominations recorded. The Roman Catholics are the most numerous, both among Europeans and other classes. The European figure is raised by the presence of the Royal Irish Regiment now stationed in Mhow, most of the men being of this church.

The Church of England is the next most numerous community while the Presbyterians come third along way behind the other two.

The remaining figures are insignificant.

The age-periods do not tell us anything. As we should expect the greater number of Europeans out here are between 15-50 years of age, the next highest figure being for 0-12, the period of childhood.. The Eurasian figures are too small to be of any use.

There has been an increase of Roman Catholics and a diminution of Church of England members in the last ten years. This is, as has been said, mainly due to the presence of an Irish Regiment in Mhow.

The increase among the Presbyterian community is due to mission work and has been already dealt with elsewhere.

66:-

IX—ANIMISTIC SECTS.

Owing to the delay in receiving the information on this subject from Bundelkhand and Bhopawar I have been obliged to omit what I had intended to write on these local sects, if we may call them so.

I will, however, give a sketch of the general conditions which are met with in Bundelkhand. Looking at the usual practice in Bundelkhand it seems to me to bear much stronger traces of former animistic practices and views in it than is ordinarily the case.

Tradition shews that the Bundelas are of mixed origin, and that this mixture of blood took place at a comparatively late date, and this perhaps accounts for the influence I mention. They were still a predatory class when the Plateau races had become settled rulers and founded cities. The priests they had were tribal or else Brahmans who had been obliged to leave more regularly constituted communities for some breach of caste etiquette. Literate for the most part they were not, nor indeed are a very large percentage of them literate even now-a-days, they could recite certain verses and *mantras*, and this constituted their sole claim to officiate.

Each village as usual has its tutelary deity. Nominally this is, as a rule, Devi in some form, or Mahadeo. But actually it is found that the agricultural and artisan classes of the community do not worship these deities but more local ones such as Hardaul, whose story has been given under "Hero-worship," Karuababa and such personages. The seat of these deities is a simple *onla* or *chabutra* (platform) under a Nim or Pipal tree. Here the Lodhis, Nais, Lohars, etc., will collect on Saturday evening (sometimes on Wednesday) and give offerings of cocoanuts, *gur*, etc., either in return for boons received or in hope of obtaining help.

As they sit on, some one of the community at length becomes "possessed," *ghulla* it is called. The rest then salute him saying "Diwan Sahib panam" (*panam* corruption of *pranam*). All these *deotas* who were Thakurs in life are addressed as "Diwan".

My informant tells me that when the tree is in a compound the owner manages the business, and sees that the person possessed is the right man; it is remunerative.

The higher classes only take part in these ceremonies in times of cholera, or on great festivals.

It is interesting to note that the tribal gods, though still existing, have lost power. Thus if you say to a man "How is this, it rained in spite of Gond baba's prophecy" He will reply, "That is so, but Ram can now do everything, Gond baba cannot dispute his authority."

TEMPLE OF THE SUN AT BARAMJU VILLAGE, DATIA.

(From a note by Rai Saheb Kashi Pershad, Vakil of Charkhari).

The temple faces due east and stands some fifteen paces from the river Pahuj which flows before it.

Inside the temple is a piece of stone representing the sun. It is of circular form about six inches in diameter. On the edge are engraved twenty-one triangles representing twenty one phases of the sun.

The stone stands on a brick platform covered with brass plates.

There is a protective brass cover or *ghilaf* which is ordinarily kept in a separate room but which when large crowds of people come to visit the temple is used to cover over, and protect the stone.

Sunday is the special day on which it is worshipped and *Magh* the particular month. A fair is held on *Chait Badi* 5 (called *Rang-Panchami*). It is then visited by immense crowds from all round.

The worshipper first washes in the Pahuj and then, taking a *lota* of the river water, sweets, flowers, money, etc., as offerings, comes still in his wet *Dhoti* to the temple and offers them. Rich people besides this feed Brahmans, and offer a crest (*Kalsa*) made of brass or gold. A winnowing basket *chhaj* is offered by people who are suffering from the skin disease called "Chhajan." The blind, childless and lepers especially resort here for relief. The belief in the power to cure skin diseases, possessed by the deity of this temple, is especially strong.

The priests are Jijhotia Brahmans who came originally from the village of Kachera near Jhansi.

The tale regarding this temple runs thus:—

There was formerly in Baramju (or Onao) a Lodhi who was very rich and owned an immense number of cattle. These cattle used to graze near the Onao river. Once, at a certain spot on the banks, it was found that cows gave milk without being milked. The Lodhi on hearing this went to the spot and prayed that if it was the resting place of any deity that deity should manifest itself to him. He then saw a vision and was told that he must search there for an image. This he did, found the image, (that now in the temple) and set it up.

A Jijhotia Brahman came and began to officiate as priest, later on calling in his brothers. Some dissensions, however, arose between them regarding the duties and a Kachhi was hired to do the menial work of sweeping out the shrine. The result has been that all offerings are now divided thus.—Ten portions are made, seven go to the Brahmans, as there were originally seven brothers, one goes to the family of the Kachhi, and two are kept for the purpose of repairing and looking after the temple. The present temple was erected by the Maharaja of Datia. The spot is one of great renown.

TEMPLE TO SANISCHARA (SATURN) NEAR GWALIOR.

On a hill about one mile from Sanichara station on the Gwalior Light Railway there is a temple to Saturn.

The legend runs that in the XVII Century there was a saint called Mathura Das who used to live on this hill. One night Saturn appeared to him in a vision and told him that he was to search for his (Saturn's) image which he would find on the hill and install it in a shrine. This Mathura Das did.

In Samvat 1901 (A. D. 1844) a proper temple was built by Mama Sahib Jadhav then Sindia's minister of the State.

There is a carved image of black stone inside representing the planet in the form of a man.

Outside the temple are hot springs to bathe in which people come from long distances.

This is the principal temple to Saturn in all India, and my informant asserts, that thousands of pilgrims from remote parts visit it on Shanischari Amavasya (conjunction) and offer *Sesam*, (Indian rose wood), *Jau*, *Urd*, *Gur*, black cloths, iron, oil etc., with a prayer to be spared from his unpropitious influence.

The Pujari is a Bairagi and subsists on the offerings which amount to from 500 to 600 Rupees in the year. Some land near the Residency is given in grant to the temple.

The former abode of Shanischar was in the country south of the Narbada, Mars inhabiting Malwa, but now my informant tells me Shanischar is said to have deserted the south for this hill.

SUBSIDIARY TABLE I.

General distribution of Population by Religion.

RELIGION.	1901.		1891.		1881.		PERCENTAGE OF VARIATION INCREASE (+) DECREASE (-).		NET VARIATION 1891-1901.	REMARKS.
	Number.	PROPORTION PER 10,000.	Number.	PROPORTION PER 10,000.	Number.	PROPORTION PER 10,000	1891-1901.	1881-1891.		
1	2	3	4	5	6	7	8	9	10	11
Hindus ...	... 6,983,348	8,093·1	8,285,400	8,029·4			- 15·7		- 1,302,052	In this Table the figures for 1891 have been adjusted for Hindus, Muslims and Animists.
Jains ...	... 112,998	130·9	89,984	87·2			+ 25·6		+ 23,014	
Muslims ...	... 528,833	612·9	568,626	551·1			- 7·0		- 39,793	
Christians ...	... 8,114	9·4	5,999	5·8			+ 35·3		+ 2,115	
Animists ^a ...	... 652,032	1,150·2	1,366,069	1,323·9			- 27·4		- 373,611	
Others ...	... 3,030	3·5	2,734	2·6			+ 9·8		+ 296	
All Religions. ...	... 8628781	10,000	10,318,812	10,000			- 16·4		- 1,690,031	

- 1 Bhil.
- 2 Bhillala including Bhilla and Bhalia;
- 3 Patlia.
- 4 Gond including Raj Gond.
- 5 Dherud.
- 6 Korku.
- 7 Scheria.
- 8 Mina.
- 9 Kol.
- 10 Arakh;

11 Kirar.

12 Kotwar.

SUBSIDIARY TABLE II.

General distribution of Population by Religion.

RELIGION.	1901.		1891.		1881.		PERCENTAGE OF VARIATION (+) OR (-) IN		NET VARIATION 1881-1891.	PERCENTAGE VARIATION IN PERIOD 1881-1901.	REMARKS.
	Number.	PROPORTION PER 10,000	Number.	PROPORTION PER 10,000	Number.	PROPORTION PER 10,000	1891-1901.	1881-1891.			
1	2	3	4	5	6	7	8	9	10	11	12
Hindus ...	... 7,323,724	8,487	8,707,095	8,438	7,921,046	8,447	- 15·9	+ 11·3	- 500,322	- 6·4	
Jains ...	... 112,998	131	89,984	87	49,821	54	+ 25·6	+ 80·6	+ 63,174	+ 120·8	
Muslims ...	... 528,833	613	568,610	551	510,718	551	- 7·0	+ 11·3	+ 18,115	+ 3·5	
Christians ...	... 8,114	9·	5,999	6	7,065	8	+ 35·3	- 15·0	+ 1,049	+ 14·8	
Animists ...	... 652,032	756	944,370	915	867,774	937	- 31·0	+ 8·8	- 215,692	- 24·8	
Others ...	... 3,030	4	2,734	8	2,480	3	+ 9·8	+ 10·2	+ 550	+ 22·2	
All Religions. ...	... 8628781	10,000	10,318,812	10,000	9261907	10,000	- 16·4	+ 11·4	+ 633,126	- 6·8	

In this Table only 4 tribes of Animists are returned for comparison with the figures for 1881, 1891 and 1901 and the rest transferred to Hindus, i.e., the figures for Hindus and Animists in 1891 and 1901, have been adjusted to compare with those of 1881.

• Bhil.

Mina.

Gond.

Kol.

SUBSIDIARY TABLE III.

Distribution of 10,000 of each Religion by Districts and Natural Divisions.

DISTRICT AND NATURAL DIVISION.	PROPORTION PER 10,000.								REMARKS.
	All Religion.	Hindus.	Jains.	Musalmans.	Christians.	Animists.	Others.		
	1	2	3	4	5	6	7	8	
Gwalior Residency	2,535	2,697	1,956	2,666	636	1,716	604
Indore	"	...	331	328	779	425	5,632	57	3,135
Baghelkhand Agency	1,802	1,724	748	62	203	3,130	92
Bhopal	"	...	1,469	1,426	2,323	968	396	1,277	2,116
Bhopawar	"	...	907	620	828	1,050	545	2,951	478
Bundelkhand	"	...	1,516	1,755	876	1,080	749	231	1,529
Indore	"	...	122	130	180	142	5	30	13
Malwa	"	...	1,318	1,320	2,110	3,607	1,834	608	2,033
Total Central India	...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	
Plateau	...	4,109	4,136	6,464	6,071	8,362	2,546	7,884	
Lowlying Tracts,		3,672	4,093	2,340	2,444	1,400	1,550	1,373	
Hilly Tracts	...	2,219	1,771	1,196	1,485	238	5,904	743	

SUBSIDIARY TABLE IV.

Distribution of 10,000 of the total Population by Religion in Districts and Natural Divisions.

Gwalior Residency	...	...	10,000	8,608	137	473	2	779	1
Indore	"	...	10,000	8,001	168	1,440	160	198	33
Baghelkhand Agency	...	...	10,000	7,743	4	254	1	1,998	...
Bhopal	"	...	10,000	7,858	86	1,048	3	1,000	5
Bhopawar	"	...	10,000	5,534	152	566	6	3,740	2
Bundelkhand	"	...	10,000	9,369	93	354	6	175	4
Indore	"	...	10,000	8,652	154	912	...	282	...
Malwa	"	...	10,000	8,111	359	981	13	531	5
Total Central India	...	10,000	8,093	131	613	9	1,150	4	
Plateau	...	10,000	8,147	206	906	19	715	7	
Lowlying	...	10,000	9,019	83	408	3	486	1	
Hilly	...	10,000	6,462	71	410	1	3,055	1	

SUBSIDIARY TABLE V.

Distribution of Christians by Districts.

SUBSIDIARY TABLE V.

Distribution of Christians by Districts.

SUBSIDIARY TABLE VI.

Distribution of Christians by Race and Denomination.

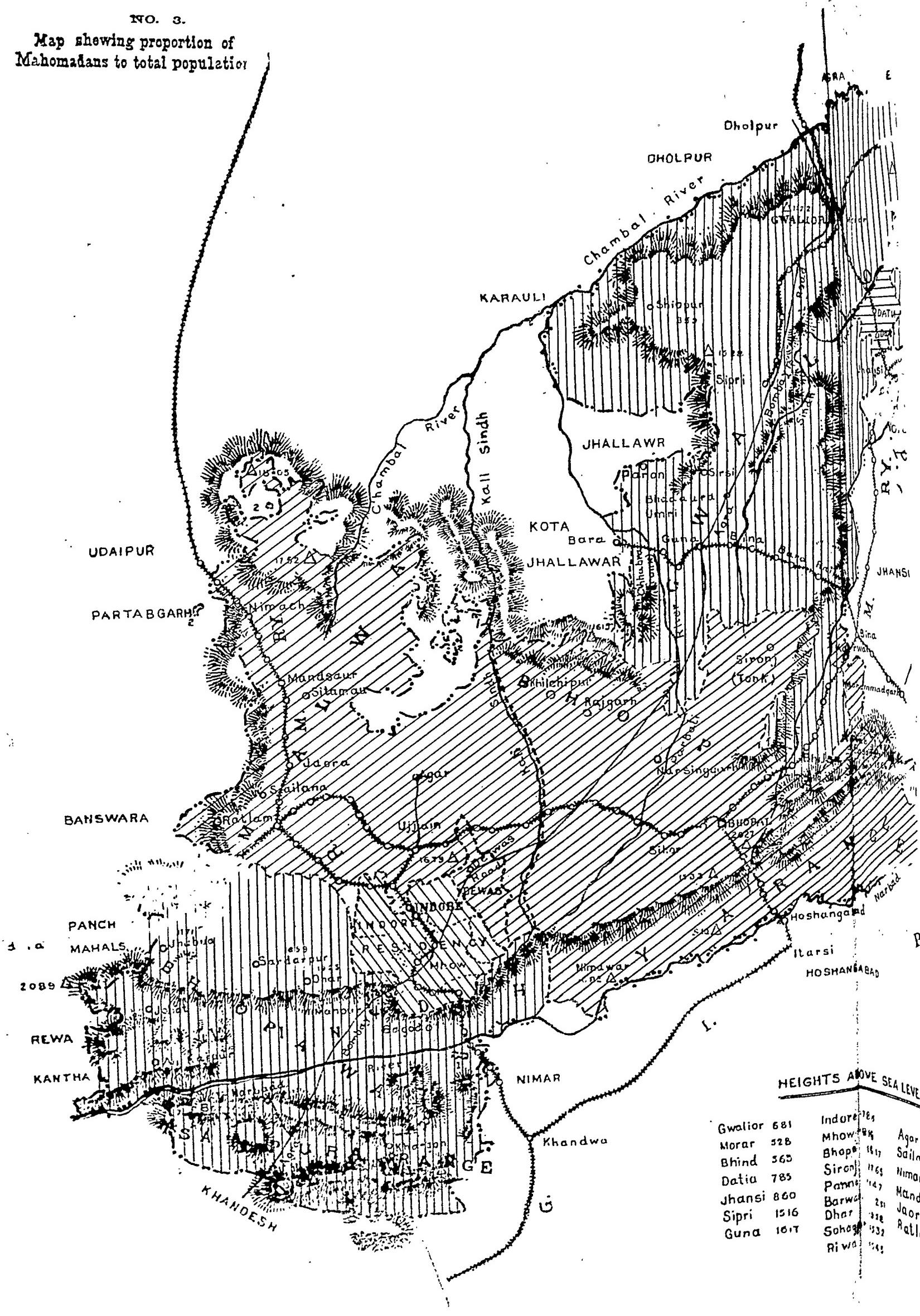
DENOMINATION.	EUROPEAN.		EURASIAN.		NATIVE.		TOTAL.		Variation + or -	
	Males.	Females.	Males.	Females.	Males.	Females	1901	1891		
1	2	3	4	5	6	7	8	9	10	
Anglican Communion	...	1,603	374	119	131	458	466	3,151	3,337	-186
Baptist	...	4	...	3	7	1	1	16	13	+3
Greek	...	3	...	...	...	...	...	3	...	+3
Indefinite Beliefs	...	7	2	1	...	...	...	10	2	+8
Methodist	...	34	...	5	4	...	2	45	219	-174
Minor Denomination	1	1	2	14	-12
Presbyterian	...	5	22	2	1	132	129	291	229	+62
Quaker	...	1	4	...	...	39	24	68	3	+65
Roman	...	1,530	237	127	169	1,128	841	4,032	1,574	+2,458
Denomination not returned	...	1	...	1	2	195	297	496	606	-110
Congregationalist	1	-1
Lutheran	1	-1
Total	...	3,188	639	258	314	1,954	1,761	8,114	5,999	+2,115

SUBSIDIARY TABLE VII.—*Showing the Percentage of Animists returned as of Hindus Sects in total of Tribe.*

Tribe.	Central India.	Gwalior Minor States.	Gwalior State.	Indore Residency and Agency.	Bhopal Agency.	Bundelkhand Agency.	Baghel-Khand Agency.	Malwa Agency.	Bhopawar Agency.
Arakh	55.1	...	...	...	...	60.8	37.5	...	...
Bharud	86.2	...	100	80.0	...	...	...	...	100
Bhil	55.7	100	80.7	77.5	91.18	87.30	100	52.33	39.01
Bhilala	69.5	...	81.2	80.4	...	15.10	...	...	64.1
God	68.6	...	82.0	79.9	5.0	89.6	84.5	...	100
Kirar	65.0	98.2	83.2	80.0	8.2	56.2	...	...	100
Kol	62.3	...	100	74.3	...	88.0	62.2	...	...
Korku	52.3	...	62.2	80.0	...	82.3	...	...	100
Kotwal	55.8	100	71.9	...	10.9	24.5	70.8	...	...
Mina	71.9	100	88.1	80.0	11.0	86.6	...	86.1	6.7
Patlia	80.7	...	79.8	79.8	...	...	...	...	98.6
Seheria	79.4	80.9	85.8	...	2.6	78.4	...	...	88.3
All Tribes	65.4	92.1	84.4	80.1	7.3	83.6	72.4	54.0	54.1

NO. 3.

Map shewing proportion of
Mahomadans to total population

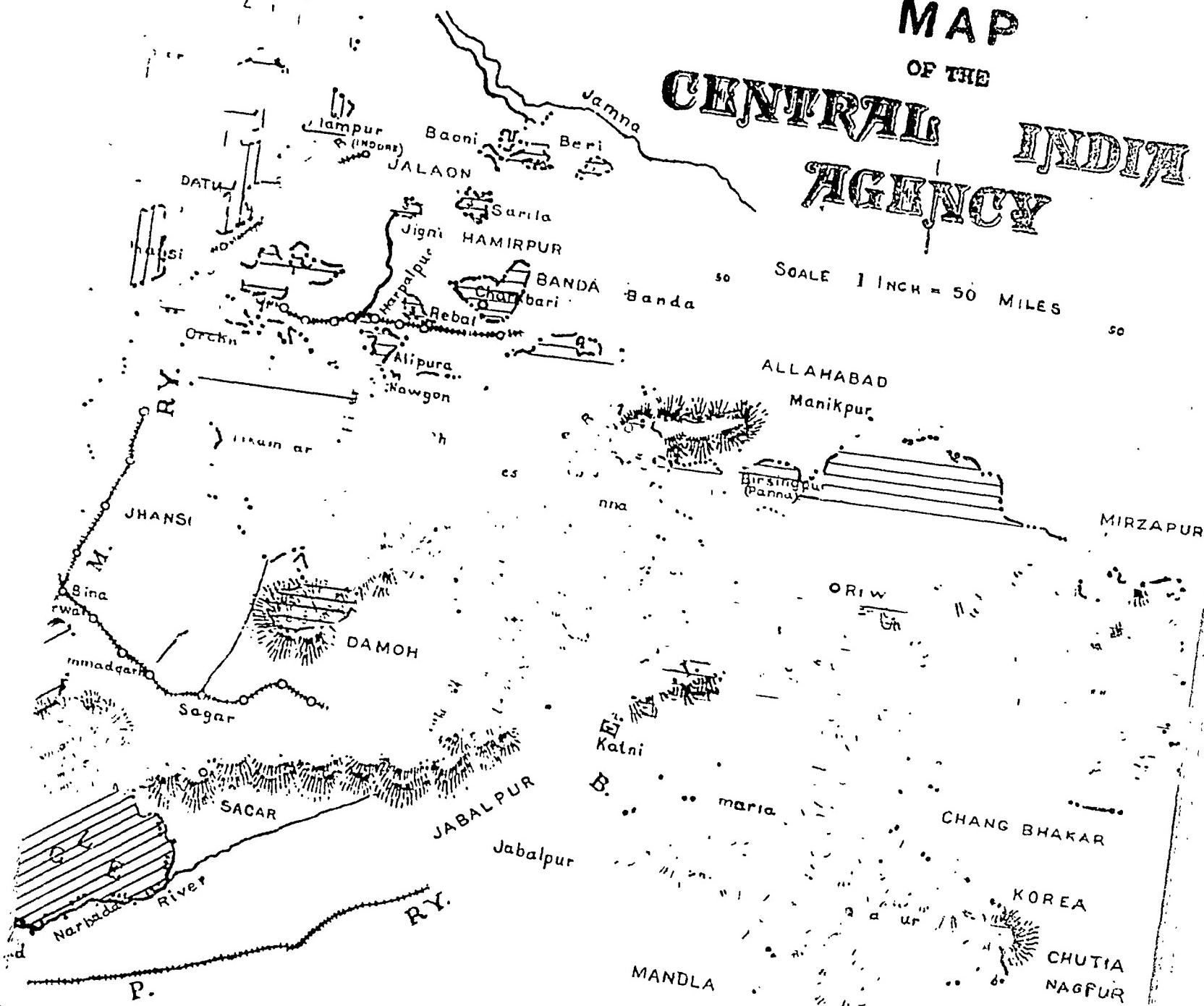


MAP

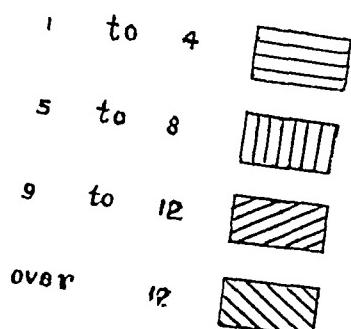
OF THE

CENTRAL INDIA AGENCY

SCALE 1 INCH = 50 MILES



Proportion of Mohomedans
To total population.



REFERENCES

- PROVINCE OR STATE BOUNDARY.
AGENCY
1. BRITISH.
2. MALWA.
3. BUNDELKHAND.

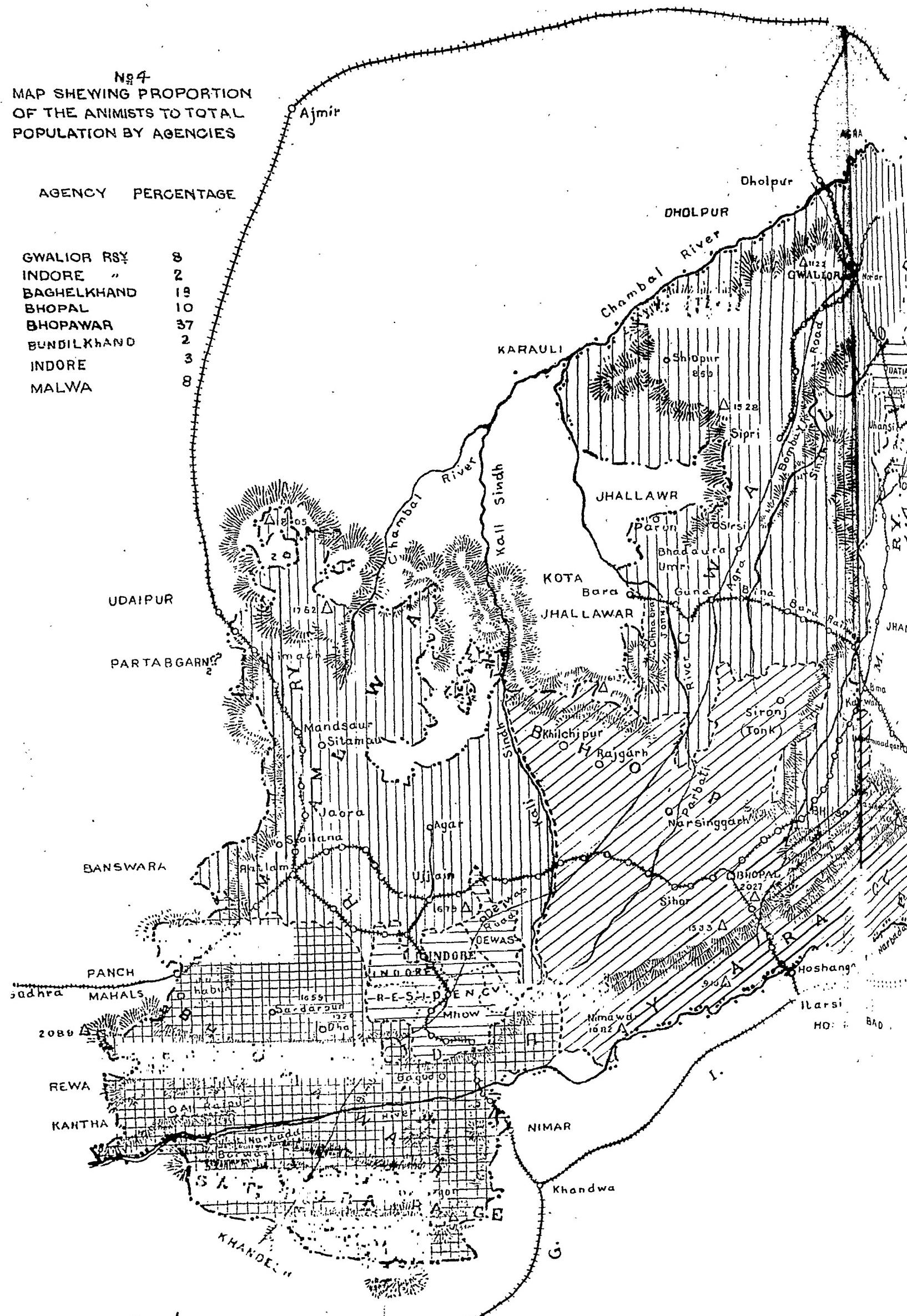
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786	
316	
1617	
1765	
1147	
2111	
1928	
1532	
1045	
Agar	1675,
Sailana	1847
Nimach	1613
Mandsaur	1514
Jaora	1618
Ratlam	1663

No 4
MAP SHEWING PROPORTION
OF THE ANIMISTS TO TOTAL
POPULATION BY AGENCIES

AGENCY PERCENTAGE

GWALIOR RSY	8
INDORE "	2
BAGHELKHAND	18
BHOPAL	10
BHOPAWAR	37
BUNDILKHAND	2
INDORE	3
MALWA	8



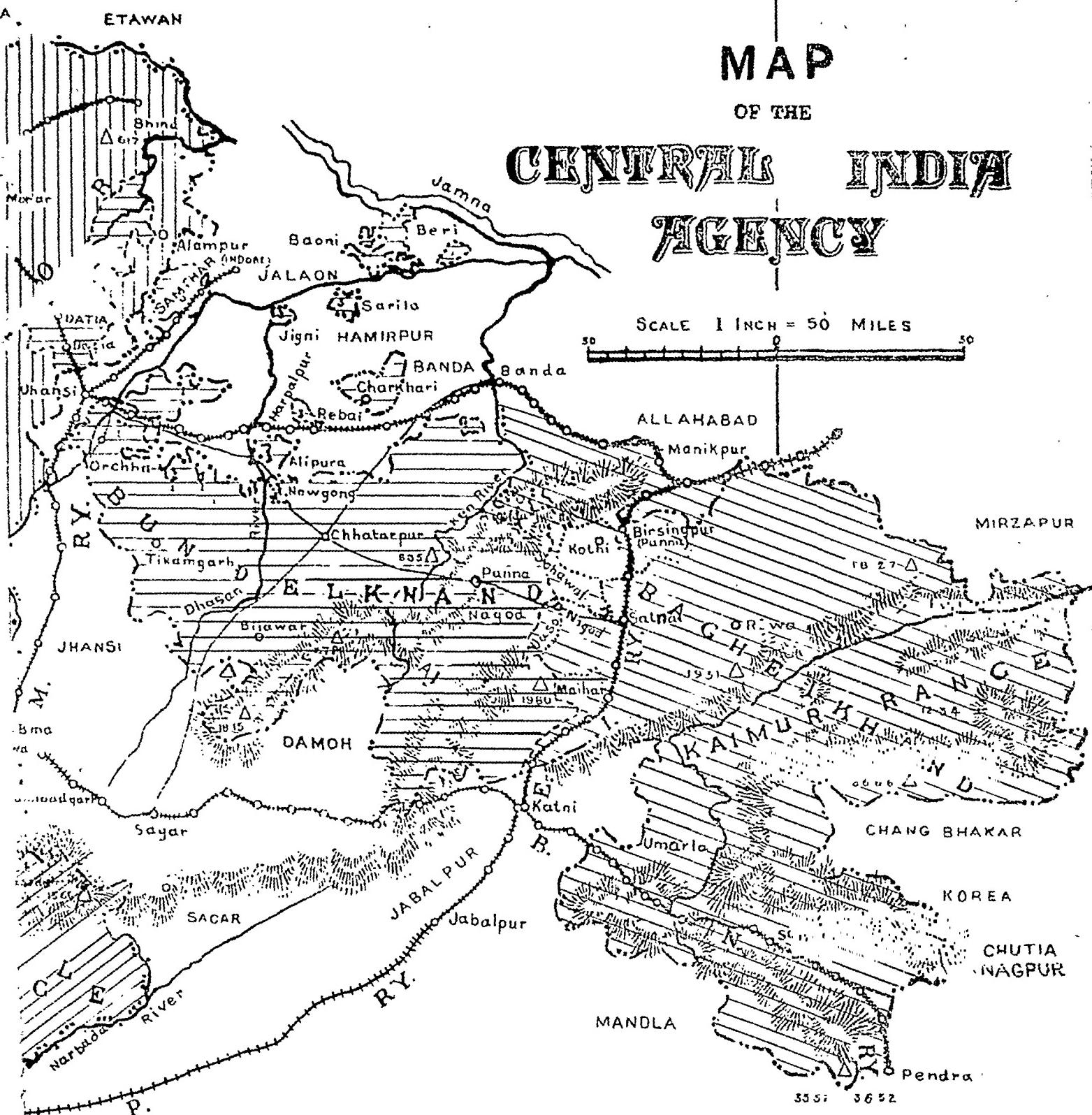
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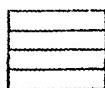
CENTRAL INDIA AGENCY

SCALE 1 INCH = 50 MILES



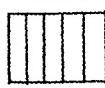
PROPORTION OF ANIMISTS
TO TOTAL POPULATION

1 TO 5



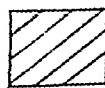
REFERENCES

5 TO 10



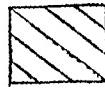
PROVINCE OR STATE BOUNDARY.

10 TO 15



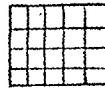
AGENCY

15 TO 20



1. BRITISH

20 & OVER



2. MALWA

3. BUNDELKHAND

SEA LEVEL

Agar	1675
Sailana	1847
Nimach	1613
Mandsaur	1514
Jaora	1618
Ratlam	1663

CHAPTER IV.
AGE, SEX AND CIVIL CONDITION.

67. *Introductory.*—The Statistics dealt with in this Chapter will be found in Imperial Table VII, where the results recorded in columns 4, 5 and 6 of the Schedule are collected.

Three important aspects of sex are here dealt with, sex in relation to age, sex in relation to marriage, and sex in relation to sex. I have divided the Chapter, therefore, into three sections, dealing with Ages, Civil Condition, and the proportion of the Sexes.

Marriage in relation to caste will be found in Chapter VIII, and is only just touched on here.

The chief interest in the age return lies, of course, in its being taken in conjunction with other data, though a comparison of age distribution at different enumerations is useful. Unfortunately we have, in Central India, only two enumerations to compare.

It is a matter of regret also that we have no vital statistic returns, even for a portion of the Agency, as some idea of the annual birth and death rates would have been most useful as a check. I am glad to say that the Indore State are now starting a systematic record of vital statistics, which should be most interesting, and will certainly be of great assistance in the next Census.

I have gone fully into the question of "lumping" on certain age-periods in the body of this Chapter. I may, however, remark that this phenomenon is not peculiar to the East, but is met with in Europe. It is found that ladies between the ages of 25 and 35 always underestimate their ages, while girls under 16 return their age as being above this critical point.

To go briefly through the general results shewn by the figures.—

The age distribution figures shew us that of the various sections of the population of Central India Jains are the most long-lived, while Animists are the most short-lived, though they are at the same time the most fertile.

127—III-8, 9, 12.
and 13.

The return for those under five years of age, shews clearly the effect which the late famine, and the disease and sickness which followed in its train, have had on the young, the Plateau figures especially bring this out.

The mean age of men is about 30. The different religions shew some slight variation. The Jain, who is well-to-do and lives mostly in towns, has the highest figure, while the jungle dwelling Animist shews the lowest. The short duration of life among females of the Animistic tribes is most noticeable, being some 4 years less than that of their sisters on the Plateau and in the Low-lying tracts. Hard work from an early age, scanty food, and exposure are no doubt responsible. This trait has been met with among the jungle tribes in other parts of India.

... ... 2.

... ... 8-12

128—IV-11.

The return for the proportions of the sexes shews a considerable fall of the difference between the male and female figures, which shews that the people are becoming more accustomed to enumerations and shew less tendency to omit women from the return. Only one district can boast of an actual excess of females, Baghelkhand, while Gwalior even goes so far as to shew a deficit of 12 per cent.

There are more women in villages than towns. This is generally the case, as men resort to towns in search of work leaving their families behind. The difference is about 3 per cent.

Women generally preponderate in each of the Natural Divisions, there being most in the Hilly tracts, where there are between 5 and 6 per cent, more than in the other two.

Animists shew the highest proportions among the religions.

The selected caste returns shew that the number of females is on the whole greater among low castes and jungle tribes, though there are some notable exceptions.

There is nothing to shew that female infanticide is practised anywhere, as the Ajna figures are quite unreliable.

There are 948 women to every 1,000 men in Central India.

This agrees very well with the returns for other parts of India. Thus for all India in 1891, the figure was 958, the Panjab Native States shewed 834, Rajputana 891, the Native States of the Central Provinces 984, those of Bengal 956.

In European countries there is an excess of females as a rule. In 1891, the Census figures for England and Wales shewed 940 males to 1,000 females.

It appears also that the proportion of boys to girls at birth is smaller in England than in any other European country, and curiously this excess of boys is declining year by year, and although at birth males are in excess, by the third year of life they are in defect.

In one case males at 0—1 are in excess at 1—2, 2—3, 3—4, 4—5, females are in excess, but it is at the age of child bearing 15—30 that female figures fall in this country.

The figures for Civil Condition in Central India shew much the same results as those for all India on the last occasion.

There is a marked difference in the age of marriage among the girls of the Animistic tribes as compared with those of other religions, some 22 per cent. of this religion appear to marry after 20 years of age, their average age of marriage being about 14, whereas only 5 per cent. of Hindu girls marry after 20.

The mean age of married males is four years higher than that of married females, due no doubt to the hardships of early child bearing, the difference is, however, small compared with that of all India in 1891, which was 7 years. Burma alone of provinces in India has a figure at all comparable.

In the natural divisions, only the Hilly tracts shew an excess of wives, 103 wives to 100 husbands.

This is due to the Animistic tribes among whom the Gonds and Kols shew signs of polygamy. The districts in which they live, Bhopal, Bundelkhand, and Baghelkhand shew this preponderance, while Bhopawar which has almost entirely a Bhil population does not shew more than 98 wives to 100 husbands.

The results in the section which deals with the influence of locality on civil condition are interesting, as shewing the effect which the predominating religion has on other religions brought into touch with it.

The infant widow is not very common, the figures hardly reaching 1 per cent.

132-X-4&7.

Of polygamy only the Gond and Kol community shew any decided signs of polyandry there is not a trace.

Widow remarriage is dealt with in part II and is not very prevalent, but is met with mostly in the east of the Agency.

The general figures for Central India are much the same as those for other parts. For all India the figures in 1891 were 46 per cent. married males, and 48 per cent. females. Central India has 47 per cent., and 49 per cent.

The Panjab in 1891 shewed 41 per cent., and 49 per cent., Bengal 48 per cent., in each case. England and Wales in 1891 shewed 34 per cent. married males and 33 per cent. married females. European figures are of course lower.

European countries, as a rule, shew more than 100 wives to 100 husbands, this is due of course not to polygamy but to the large extent to which husbands serve away from their country.

PART I—AGE DISTRIBUTION.

68. *General.*—There are several sources of error which are always present in a record of ages.

The first is the great ignorance of their own ages which is displayed by most of the uneducated classes, and even many of the educated. Another is the vagueness of the reply given to the question "How many years old are you?" This peculiarity is not met with in India only, Dr. Ogle commenting on the English Census remarks that "the greater number of adults do not know their own age and can only state it approximately." The order to enumerators in the case of children under one year of age was to enter them as "infant." This was translated *bachcha*. Now the term *bachcha* is, as a rule, applied to all children who are not weaned, and weaning in this country often does not take place till the child is two, or even three years old. The return of children under one is thus raised at the expense of those of two years and over.

Then there are certain stereotyped expressions also which influence the return. Table I shews clearly which these are. Quinquennial and decennial periods are preferred but besides these there are others.

In the first ten years of life there is a preference for 8 years old. This is the year when the Hindu boy reaches the period of initiation, and it will be seen that the female return is not subject to exaggeration, due no doubt, to the fact that the age of unmarried girls of this age is understated, and 7 years gets a higher return; next to 8 years comes under one year, which as we have noticed is almost certain to be unduly high, five years old shews a rise also.

Passing on we see that 10 has a high figure and also 12, the expression *Das bara baras* being largely responsible. *Chauda pandhra*, *Bis bais*, *Pachis tis*, *Tis battis* and so on are all common answers and have produced "lumping."

As we go on the depopulation between certain figures and the consequent "lumping" on a few favoured years becomes more and more marked.

It will be noticed that the male and female figures differ as regards this "lumping." The weaker sex avoid 8 years old and 22, 32, and 45 years old, and generally exhibit a preference for decennial as compared with quinquennial periods.

A correspondent writes that on looking at the Table of unadjusted ages, "it appears that age-periods in most cases were unconsciously adopted, classifying the people into *bachcha*, *larka*, *jawzn*, and *buddha*." He adds that the poorer people having no horoscope are always vague and that those, who have, purposely give a wrong age as this information when it reaches an enemy's ears would, he thinks, enable him to know the fortunes and to foretell when his evil days would fall, and this would give him an advantage over him. The enemy, who knows the age and date of birth, would by calculation find out when the stars are unfavourable and will choose that time for attacking. *Sadhus*, *Mahants*, etc., generally give a higher age.

A preference for decennial periods is a feature of the English census also. It must be borne in mind that all tables in which age periods are used are affected by this peculiarity, and in Central India where there are no records of vital statistics we cannot apply the check which such returns afford.

I may add that there is a well-known verse (*Shlok*) which militates against the Census official. It runs:—

आयुर्वित्तम् गृहच्छद्रम् मंत्रमैयुन मौपथम् ।
दानमानपमानश्च नवं गौप्याति कारयते ॥

AGE AND RELIGION.

MALES.

In the earlier ages there is practically nothing to choose between the different religions.

Animists shew more children in the Hilly tracts than elsewhere. But this is only natural as a large number of the Animists in the other tracts are simply wanderers from the jungle country and are of full age.

The Plateau shews least children in each case, and there can be little doubt that the bad years we have passsd through have fallen severely on those who were of tender years.

Occupation and mode of life has probably something to do with it also.

The agricultural Hindu, and the outdoor dwelling Animist shew the greatest fertility, while the shopkeeping Jain shews a greater number of old men as do also the Mahomedans. These last two classes are chiefly dwellers in towns, which shews that old age preserves better when properly housed and fed. The Animist shews most children and this too although his daughters marry late. Whether this increased fertility is due to meat-eating, which is urged as a factor in such cases, or to lesser child mortality I am unable to say, the first is a question for the biologist, the second can only be decided by vital statistics, and we have none.

The mean age of males is about 30. Jains with their preponderance of old men shew the highest figure, Animists shew the lowest, differing by 2 years from Hindus and by .4 from Jains.

FEMALES.

The ages in this case are more inaccurate than in the male returns and there is no need to dwell on them to any extent.

Taking all religions together it is only at 10—15 that there is a noticeable difference, males exceeding females by 25 in 1,000. The returns are probably low here as it is the marriageable age and unmarried girls of this age would be returned as younger than they really were, females are generally in excess.

There is nothing to note in the different age-periods among the different religions.

Hindu females are in excess over males at most periods. They are in greatest excess at 40—45 where there are 25 women more per 1,000 persons than men. At 60 and over females are 10 in excess per 1,000. Women seem to live rather longer than men, therefore among Mahomedans, the differences are smaller than among Hindus.

Jains also shew a smaller difference. Animists shew, as a rule, a defect of females, the greatest difference being at 10—15 where it rises to 18 per 1,000.

The mean age of females is higher than that of males taking all religions together. This is curious when we consider how females are neglected in infancy and sickness, and how severe the burden of early child bearing is.

Under-statement of female age is partly responsible, but a higher ratio of male deaths must also be looked on as a cause. Males leaving their families wandered in search of work during the famine and succumbed to weakness and disease in large numbers. Taking the religions separately Christians alone shew a lower figure which is only natural.

The Animists shew the greatest difference, their mean age for females being three years less than that of Jains and Musulmans, and is due no doubt to the

hard life they lead. A general review then shews that, in the period of infancy only Hindus and Animists shew an excess of male children, and that at 0-1. At 0-5 all religions shew a defect of males.

At 35-45 which we may take as the prime of life women are in defect in all religions except the Hindu.

At 50-55 women predominate, but at 55-60 males predominate, except among Hindus.

Hindus thus shew in 13 out of 19 periods a predominance of females. Mahomedans in 11 periods, Jains in 10 and Animists in 8.

How far the departure of males in search of work and food during the famine is accountable for the excess of females it is not easy to say, but I think that a considerable number of men did so depart and never returned, their women folk being left in the village.

70. Persons over 100 years of age.—In all Central India 225 persons were returned as of over 100 years of age.

These have been returned as they were received so as to prevent delay. Inquiries were, however, made regarding them and in all there were only three cases in which the claimants for this honour had undoubtedly right to their claim.

Two of these cases were in Bundelkhand, one that of a man and the other that of a woman. The man in this case had got two new front teeth part of a third set.

The other case was that of a woman in Bhopal. To obtain the information required on this point these people were interrogated as to former rulers of their State, the mutiny and other events likely to be remembered.

The remaining cases were, as a rule, all over 90 years. There is no need to go into the figures more minutely, but it is interesting to note that of those persons 41 males and 32 females had never been married, 65 males and 15 females were still married, and 37 males and 68 females were in a widowed state.

The fact that the widow lives longer apparently than the unmarried woman, is apparently due to these long-lived widows having started as child widows.

71. Age periods in detail.—The first five years of life.—The figures for the first five years of life are always interesting, and it is often possible to trace some connection between seasons and fecundity. It is of course obvious that the children returned in any one year can at the best only equal those in the next below it, and this, moreover necessitates the assumption that no deaths have occurred, which is impossible.

There are no vital statistics in Central India by which to check results, and the figures here given are only such as the Census returns are able to provide.

I will take male figures as the female returns are admittedly less accurate.

We see that the number of children under five enumerated in 1901 are 2 per cent. less than those enumerated in 1891 from which we may gather that the years 1885-1889 were more propitious to births than those of 1895-1899. This was the case. The last quinquennial period includes two famines and several poor years. These did not affect the whole Agency equally, one famine, that of 1896-97 affecting the East and that of 1899-00 the West. The results will be better seen when the district figures are treated, and still more clearly in

the special section on famine districts in the Provincial Volume. Taking the successive years we notice that the greatest variation is shewn in the 3—4 period where there is a difference of 0·8 per cent. The people of this age in 1901 were begotten in 1896 which was a very bad year in the east of the Agency, famine being ripe in Bundelkhand and Baghelkhand.

To pass on to other periods.—The figures for males have risen in 1901 over those of 1891 at every period except between 5—10 and 30—45 and 60 and over. The greatest rise is at 15—20 where it amounts to 2 per cent. Presuming that similar errors as to lumping occurred in 1891 the result would point to greater fecundity or a smaller death rate than usual in 1880-85. The greatest fall is in 5—10 period. Persons in this period were begotten in 1895-99. The retrospect of seasons in the last ten years shews that this lustrum was a bad one and included a severe famine in the east of the Agency and touched on the commencement of a still severer one, which visited the western districts. The mean ages, such as we can arrive at without adjustment, shew that male life is about 6 months higher than it was in 1891. However the calculation is based on rough *data* and I do not wish to put special reliance on the figures. The loss of young life in the late distress would, however, necessarily raise the age.

The female figures which are admittedly more incorrect than the male need not be treated in detail. Save at 30—45 years of age the female figures shew a rise everywhere; the cause I have already noticed. The mean age of females was higher than that of males in 1891 by about 4 months: in the present Census the difference shews a superiority of about 1 year over male figures.

72. *Natural Division.*—The influence which locality has on ages is, of course largely dependent on the seasons through which that locality has passed.

The Plateau shows everywhere a defect of children compared to the other divisions.

At 0—5 it is 3 per cent. behind the other two tracts, and at each of the first five years the same difference is shown.

The other two tracts show more or less the same figures, but it is noticeable that the Hilly tracts show higher figures for people under 3, 4, and 5 years of age than the Low-lying tracts; while under 1, 2, and 3 year periods they shew lower figures.

Now as we have seen people of 1, 2, and 3 years of age were subjected to all the hardships of 1897-1899, none of which were particularly good years, while 1898-99 were specially bad in the Plateau and in the Hilly tracts. The fever and disease which prevailed in 1899, was extremely severe and must have raised child mortality in the affected regions very considerably, and the Plateau was the region that suffered most.

There is nothing special to note in the figures for the same religion in different localities.

The mean age is, however, interesting. Taking all religions, males in the Low-lying country show the highest figure, about 1 year ahead of the Hilly

tract and nearly equal to the Plateau. Females on the other hand show the greatest longevity in the Plateau and the lowest in the hills. The predominance of the Animistic tribes in the Hilly tracts lowers the age. Hindus shew little difference in the three tracts, Mahomedans show a mean age in Low-lying country which is 1 year ahead of the Plateau, and 2 ahead of the Hilly tracts. Women show a similar variation. Jains show little difference.

Animists show for males a lower age in the Hilly tracts than in the other two tracts, and generally a lower figure than other religions.

Animist females show a remarkable difference, nearly 4 years lower in the case of those who live in the Hilly tracts. No doubt the severe life and hard work to which they are subjected kills off many while still comparatively young, the dweller in the Lowlying tracts seems to have the best chance of reaching old age.

73. *Districts*:—The table in this case shows the proportions in which 100 persons are distributed over the age periods in each political charge. The 0—5 period includes some 11 per cent. of the whole population. The Baghelkhand and Bundelkhand charges show the highest figure. This bears out what we have already noticed. Bundelkhand and Baghelkhand have had time to recover somewhat since the famine which visited them in 1896-97 while the western districts which were visited by the later famine show a reduced number of children.

The male children of 3—4 in the two eastern political charges are in considerable deficit : in 2—3 they are better, and in 1—2 better still. Bundelkhand, which entirely escaped the 1899 famine while Baghelkhand suffered somewhat in the southern portion, shows most improvement.

I do not think there is any need to go in great detail into the figures for other periods.

128—IV-11.

129—V-5 & 6.

PART II.—CIVIL CONDITION.

74. *General*.—There is no need of an excuse for treating this subject in some detail. It must be remembered that in this country marriage does not mean cohabitation except perhaps among the Animistic tribes and in the Hilly tracts. Scientifically the record loses for want of this distinction but it is obviously impossible to collect information on such a point.

Before turning to the figures I may note that marriage in relation to caste is dealt with in the Chapter on Caste—Chapter VIII.

The record of Civil Condition is, I think, generally speaking an accurate one. The age figures are of course affected by the "lumping" on certain periods which was noticed in the section on ages, but as we may presume that the same error runs throughout such lumping will not affect the comparison of different age-periods.

No comparison with the returns of 1891 is possible, only Cantonments and Railways being enumerated on that occasion so as to give figures for Civil Condition.

75. *Civil Condition and Age*.—This subject is an important one seeing how secundity, female and infant mortality, the proportion of the sexes and kindred matters all rest on the marriage age.

Out of the total population of 8,628,781 we see that 2,080,562 males and 2,066,717 females were married, or about 47 per cent. of males and 49 per cent. females.

It is interesting to note that even in a country where marriage is as obligatory as it is here some 44 per cent. of the men remain bachelors while 31 per cent. of the women never marry.

In the widowed state we find a difference of 11 per cent. between males and females, the prohibition to re-marry raising the female figure to 20 per cent. the male figure being 9 per cent. only. There are 2,000 widows to every 1,000 widowers. If we compare the figures for England and Wales for 1891 we see how different conditions are. Here 62 per cent. remain bachelors and 3·5 per cent. widowers, while 59 per cent. of the women never marry, and 7·5 per cent. remain widows. Thus the widowers in England are about half as many as in Central India, the widows about one third as numerous.

76. *Age and Civil Condition*.—From Subsidiary Table X it is seen that most men marry between 20—40 probably really between 20 and 30. No great rise takes place in the number of married till after 15 years of age, the difference between the 15—20 and 20—40 periods being about 2,700 persons per 10,000, or 27 per cent.

Girls marry earlier. The female figures are about double those of the male in each age-period until we reach the 20-40 period when the figures become more equalized.

The rapid increase of widows at the 20—40 period is noticeable. By 30 years of age it would seem that every woman who is going to marry has secured a husband as only 5 women in a hundred are unmarried at this period. In England at the "under 45" period there are 12 per cent. spinsters.

It is probable that among the 'married' all women belonging to the prostitute and dancing girls' class have been returned, of these, so far as the return shews, there are some 5,000 in Central India. As it is the usual custom to formally marry these persons to pipal trees, flowers, etc., they are almost certain to have returned themselves as "married."

Widows now increase rapidly as we find that the proportion of unmarried at 5—10 is practically equal to the widows at 40—60. In England at 15—20 we get 1 widow in 10,000 to 692 in Central India, and at the 45 and under 1 55 period at home 1,700 widows:

We may now consider the number belonging to each condition in 10,000 of each main age-period. We may neglect the 0—10 period, I think. Marriage in the East does not mean co-habitation, and though 10 is too low an age still 15 would be too high, 12 is probably nearest the mark. Taking the 10—15 period we find that while 76 per cent. of the males are unmarried only 50 per cent. of the girls are spinsters. In the next period 15—40 the spinsters are less than half the number of bachelors, so that about $\frac{1}{3}$ of the boys and $\frac{1}{2}$ of the girls are married by 15.

The bulk of the married men is found in the 40 and over period, while the married women figure is largest in the 15—40.

Some more interesting results can, I think, be got from this Subsidiary Table as to the early or late age of marriage: I have taken Hindus and Animists as useful for illustrating this.

Among Hindus we find 89·6 per cent. females who are or have been married between the ages of 20—40, while 84·1 per cent. are or have been married between the ages of 15—20. The difference 5·5 per cent. gives us the number of girls who marry after 20.

The male figures shew a greater variation.

Thus 80·9 per cent. Hindus are or have been married between the ages of 20—40 and 50·2 per cent. between the ages of 15—20 giving 30 per cent. who marry after 20 years of age, or six times the number of the women who marry at this age.

Among Animists we find a much later marriage age flourishes. Thus 92 per cent. females are or have been married between the ages of 20 and 40 but only 70 per cent. at the 15—20 period, which gives 22 per cent. who marry after 20, a strong contrast to the Hindu figures. Among the men we notice a greater number of late marriages but the contrast is, as would be expected, not so great. Some 82·5 per cent. are or have been married at the 20—40 period and 41 per cent. at 15—20 giving 41·4 per cent. who marry after 20.

77. This brings out very clearly the artificial state of the Hindu marriage customs.

Mean Age in each Condition.—The mean age of married males in Central India is 37·9 years, that of females 33·9, only a difference of 4 years.

This difference is small as we find that in 1891 the mean age for all India was 35·5 for males and 27·6 for females or 7·9 years difference.

If we look at the figures for different Provinces in 1891 we see the Panjab returns 31·8 for males and 25·8 for females as the mean age, a difference of 6 years. Madras shewed 10 years difference and Assam 10·8.

In England and Wales the difference is only 2·4 years—43·1 for males and 40·7 for females.

In the other conditions it is 18 years for unmarried males and 15 for girls, 46 for widowers and 48 for widows.

78. *Proportion of wives to husbands.*—We see that in all Central India there are on an average 99 wives to 100 husbands, the defect being principally due, I fancy, to the omission of females remarked on in the section on ages.

In the different Natural Divisions we find that the Hilly tracts stand first with 103 wives to 100 husbands. This is due no doubt to the fact that the women kind of the Animistic tribes leave their homes so little, the men only wandering as a rule. It will be noticed that the Hindus of this tract also shew a high percentage of wives, but the reason is that a considerable portion of the Animists always return themselves as Hindus.

The Christian population shews very few wives being chiefly Europeans, their wives are often at home.

The Lowlying country shews a defect of wives, 99 to 100 husbands and the Plateau 97. Hindus shew a little under 100 as do Jains. The Christian figures are higher. The district figures shew a good deal of variation. Taking all religions together only Bhopal and Baghelkhand shew over 100 wives to 100 husbands. The remaining political charges, except Indore Residency, shew about the same figure. Indore Residency shews 91. I fancy the reason of this is that the Jains, Animists and "Others" who shew such low figures in the case are outsiders who come to Indore town and Mhow chiefly for trading purposes and whose homes are elsewhere. Many youths too come for educational purposes, while the sepoyys, most of whom are Mahomedans, have no families with them as a rule.

(a) *Hindus.*—The highest ratio is shewn in Baghelkhand where the wives are almost in a ratio of 5 per cent. more than the husbands, Bhopal shews an excess of 2 per cent. The other figures are about 98 per cent. except Indore Residency where as we have noticed the figure is abnormally low.

(b) *Jains.*—The average figure is about 98·3 per cent. In Malwa and Bhopal, however, they reach 100.

(c) *Musalmans.*—It is curious at first sight that the Mahomedan figures nowhere show 100 or over, their average being about 93 per cent. only, 99 per cent. in Baghelkhand being the highest figure. In Indore Residency they fall to 87 per cent.

I am inclined to think that this is partly due to the loss of Mahomedan customs which so characterise the Musalman in Central India where in his method of marrying and eating he has to a very large extent adopted the customs of the Hindu population among whom he dwells. Another factor is, however, the large number of Mahomedan outsiders who come to Central India, to trade and also to the sepoyys of regiments both British and State service who are mostly Mahomedans and have no families with them.

Christians.—They average about 90·7 wives to 100 husbands. In Bhopal and Gwalior they shew over 100, otherwise the ratio is low.

The high ratio in Lashkar can only be accounted for by the men folk being out on service. Bundelkhand has only 48 wives to 100 husbands. This is due to most of the Christians being Europeans in Nowgong Cantonment who have no wives with them.

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(c) *Animists*.—The average in this case is about 99.8. They rise to over 100 in Bhopal, Bundelkhand, Baghelkhand, Malwa and Indore Agency. Bhopawar which has far the larger number of this class shews only 97 per cent. of wives. I fancy the husbands wander less in the southern ranges where they are more separated from civilization than they do in other parts, whereas in Bhopal and Malwa towns are more plentiful and the tribes more educated.

" " 7.

(f) *Others*.—The average in this case is low. It is attributable to the fact that the people of this class are to a large extent strangers and have come to Central India without their wives and families.

" " 8.

79. *Polygamy*.—This subject will be more fully dealt with in Chapter VIII. on Caste. I will, however, just touch on the general results.

Bhopal and Baghelkhand only shew over 1,000 wives to 1,000 husbands, while again among the Natural Divisions it is the Hilly tract that shews most wives. We naturally turn, therefore, to the Animistic tribes to search for this excess.

" " 2

The tribes in Bhopal and Baghelkhand are chiefly Gonds, Kols, Kotwals and Minas, who shew the following number of wives to 1,000 husbands :—

Gonds	...	...	...	1,067.
Kols	...	...	...	1,081.
Kotwal	...	...	...	1,109.
Mina	...	...	...	1,125.

Bhopawar, where there are more Animists than in any other political charge some 37 per cent. does not shew this trait, which is accounted for as the Bhils and Bhilalas who predominate in Bhopawar shew only 959 and 942 wives to 1,000 husbands.

We may take it that generally it is the tribes mentioned above who are polygamous. Elsewhere there is nothing pointing to a plurality of wives.

80. *Relations between Marriage, Locality and Religion*.—I think we can draw some interesting conclusions from Subsidiary Table XIV as to the age of marriage in different part of the agency, and as to the effect of Brahmanising on the jungle tribes of the Hilly tracts.

The point which it most forcibly brings out is that customs governing the marriage of infants, and the re-marriage of widows, depend principally, not on religion but on locality, on local usage rather than religious faith, so that we find Mahomedans separated from the influence of Musalman surroundings acting in accordance with the Hindu customs they see around them.

I will take the two sexes separately, as though no doubt the marriage of girls is of more importance, the figures for boys are not without interest. I will take first the figures for married boys at the 0—5 and 5—10 periods.

MALES.

The influence of locality is at once seen. Hindu boys of the Lowlying tracts, under 5 years of age, that is to say principally inhabitants of Bundelkhand, marry to a greater extent than the boys of this age in the other two tracts do, 24 per cent. being married here to 1 per cent. in the other two tracts.

135 & 136 XIV
3, 12, & 21.

In the case of Mahomedans the influence of locality as well as of religious custom, is most marked. Practically no boys under 5 are married at all, such figures as do appear being easily accounted for by marriages among Hindu converts, still such difference as there is shews that more marry in the Lowlying tracts than in the other two natural divisions.

This is what one would expect. On the Plateau we have two strongholds of Mahomedanism, Bhopal and Jaora, where Musulman traditions are kept up, while in the Lowlying tracts the population is overwhelmingly Hindu and such Mahomedans as live there, are impregnated with Hindu customs and usages, adopting in great part Hindu marriage ceremonies.

The Jains shew the least tendency of all to infant marriage among boys nor is there anything to choose in this case between the different tracts. This is what we should expect in a community such as the Jains of Central India.

The Animist figures are very high, much higher than I should have expected, and tend to shew that the Hindu custom of child marriage is more prevalent than one would have thought, or indeed than local inquiry had shewn it to be. It must be borne in mind, however, that probably "lumping" has more effect in disturbing the age returns in this case than in that of the Hindus, as the Animists are wholly uneducated and have less idea of age than even the ordinary *raiats*, which is saying a good deal.

The figures for the 5—10 period shew the same relations but the differences are more marked. We find that the Animist figures are in this period 1·3 per cent. lower than those for Hindus in the same tract.

81. Bachelors.—If we consider the unmarried males at the next period "15—20" I think we get a good idea of the age of boy marriage.

Among Hindus the Plateau shews 53 per cent. of bachelors at this age-period, the Lowlying 43 per cent. and the Hilly tracts 58 per cent. Local custom is thus very clearly brought out.

The religion is the same but local usage produces a difference of 10 per cent. between the Plateau and the Lowlying tracts, and of 5 per cent. between the Plateau and the Hilly country, while there is a difference of 15 per cent. between the Lowlying and Hilly tracts in the number of unmarried boys.

Jains similarly shew a difference of 11 per cent. and Mahomedans one of 4 per cent. between the Plateau and Lowlying tract figures.

The Animists of the Hilly tracts shew 7 per cent. more bachelors than the Hindus of the same natural division.

These differences are what we should expect. The Lowlying tracts are in direct and easy communication with the North West Provinces, which much facilitates taking and giving in marriage between those who are by custom bound to intermarry, and obliged to seek their wives away from home, while the more isolated Plateau and still more inaccessible Hilly tracts offer no such advantage. The Hindu boy of the Hilly country has evidently to follow to some extent in the footsteps of his Bhil neighbour and be content to marry when he is of age or not at all.

82. *Widowers*.—All men can re-marry if they wish, and since the wife, of the poor man at least, is an essential unit in a household, most widowers do remarry. The only deduction, therefore, that one can draw from a prevalence of widowers is that a locality is not prosperous.

How far we are justified in taking the rise and fall in the number of widowers as a barometer of prosperity I am not prepared to say, but I will briefly give the results found in our table.

Taking all ages—Hindus on the Plateau shew about 8 per cent. and on the Lowlying tracts much the same, while the Hilly tracts shew 1 per cent. more.

Jains shew 10 per cent. in the Plateau and 11 per cent. in the Lowlying country. While Mahomedans shew about 8 per cent. in both tracts. At the 40—60 age-period we find Hindus shew 20 per cent. in the Plateau, 22 per cent. in the Lowlying and 23 per cent. in the Hills. Jains in each case shew a higher figure, 24·6 per cent. in the Plateau and 24 per cent. in the Lowlying country. The small difference is, I fancy, due to their being in large part a community whose real home is out of Central India, and who are less affected by local custom.

Mahomedans shew 18 per cent. and 17 per cent. in the two tracts respectively. I merely give the figures for what they are worth and do not mean to place any special reliance on the deductions I have suggested, the differences are nowhere remarkable.

FEMALES.

We now come to the more important part of this inquiry.

83. *Infant marriage among females*.—0—5.—At this age there is no great indication of a general prevalence of infant marriage, the figures being about the same as those for boys. The Hindus of the Hilly tracts alone shew a figure of some importance, which is curious.

The Mahomedan figures in the Lowlying tracts approach near to the Hindu, while in the Plateau they are much lower than the Hindu figure, which again illustrates the effect of local influence.

The Animist figures are again extraordinarily high and possibly for the same reason as I mentioned above, indeed, as female ages are generally more vague than even those of males, it is not unlikely that "lumping" is here very largely responsible.

5—10.—The Hindu girls of the Lowlying country are about 3 per cent. ahead of their sisters in the Plateau as regards catching husbands and 2 per cent. ahead of girls in the Hilly tracts.

Jains in the Plateau have just half as many girls married as Hindus have, but in the Lowlying country the figures are closer only differing by 1 per cent.

The Jains of the Plateau marry 9 per cent. less girls of this age than their co-religionists in the Lowlying country.

Mahomedans in the Plateau show one-third the number of married girls than Mahomedans in the Lowlying tracts do, and differ in each case by 8 per cent. and 4 per cent. from Hindu figures for the same tracts.

Animists show only 5 per cent. of married girls to 14 per cent. shown by Hindus in the same tract, showing clearly the difference that exists in marriage customs between the two religions, and illustrating how little Hindu influence has really affected the tribes in this respect.

IV.2. 10—15.—We can, from these figures, get a rough idea of the age of marriage of girls neglecting the few who are married under 10 years of age.

In the Plateau the Hindus have about 47 per cent. of unmarried girls which would fix the average age of marriage at about 12 years and 4 months. Jains have 49 per cent. which gives 12 years and 6 months, Mahomedans 69 per cent. from which we see 13 years and 6 months to be the age.

In the Lowlying tracts the figures are lower and we find that Hindus marry their girls at 12 years, Jains a little earlier at 11 years and 4 months, and Mahomedans at 12 years. The Hilly tracts show that Hindus marry at 12 years and 6 months, while the Animist young lady in the same tract does not marry until she is 14 years old, an age by which most of her Hindu sisters are already mothers.

15—20.—If we consider the figures for unmarried girls at this age we see that there are less among the Jains than the other religions, this is due no doubt to their generally being people of position and substance, who are always able to marry off their daughters.

There are only 6 per cent. of unmarried Jains on the Plateau and 12 per cent. in the Lowlying tracts. Hindus show on the Plateau 12 per cent. and on the Lowlying tracts 16 per cent. Mahomedans shew 21 per cent. and 19 per cent. on the Plateau and the Lowlying tracts respectively. The Animists shew 35 per cent. of unmarried girls at this age, whereas Hindus in the same tract only shew 22 per cent. This gives us a clear idea, I think, of the relative ages of girl marriage in the different tracts.

It shews, moreover, how much longer Animistic girls remain unmarried than those of other classes.

The Hindu figures for the Hilly tracts are also certain to contain a certain number of Animists who have returned themselves as Hindus, which tends to make the difference between Hindus and Animists in these tracts less marked than it would otherwise be.

84. *Infant Widows*.—There are very few widows to be found in the 0—5 and 5—10 periods. Only in the case of Jains and Mahomedans of the Lowlying tracts do the figures amount to 1 per cent. The Mahomedan figure is curiously high, 1·8 per cent.

85. *Girl Widows*.—At 10—15 there is a marked rise in the figures, from about 2 per cent. to 4 per cent. among Hindus and 2 and 3 per cent. among Mahomedans and Jains. Even Animists shew the rise, but in no case are the figures excessive.

In the 15—20 period the highest figure is 9·7 per cent. and is shewn by Hindus in the Plateau. The average is about 6·6 per cent.

86. *Re-marriage of Widows*.—From the remaining age-periods, I think, we can make some deductions as to the prevalence of widow re-marriage in different parts of the Agency.

Taking all ages and all religions together we see that broadly speaking widow re-marriage is more common in the Lowlying tracts than in the other two.

Thus Hindus of all ages shew 4 per cent. more widows on the Plateau than in the other two tracts.

At 40—60 there are 9 per cent. more widows on the Plateau and 5 per cent. more in the Hilly tracts than in the Lowlying tracts.

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4, 13, & 22.

A similar variation is shewn by Jains and Mahomedans. The Eastern side of the Agency is apparently less strict in this respect than the other portions.

„ „ 7, 16, 10 & 19

To examine it in detail :—

„ „ 4 & 7.

We find that the Jains shew the least signs of widow re-marriage, there being at 20—40, 4 per cent. more Jain widows than there are Hindu, and at 40—60, 10 per cent. more. Compared with the Mahomedan figures at these periods Jains have 7 per cent. and 12 per cent. more, respectively.

„ „ 7 & 10.

Even at 60 and over where the figures become more equalised we still find 13 per cent. more Jain widows. This all bears out the well-known aversion the Jains have to any form of widow re-marriage. It is, however, apparently practised to some extent among the Jains in the Lowlying tracts who are separated from the great Jain centres of Ratlam and Indore.

„ „ 4, 7 & 10.

There are 2 per cent. less Jain widows at the 20—40 period and 6 per cent. less at the 40—60 period in the Lowlying tracts than in the Plateau.

„ „ 7 & 16.

It should be noticed that though the Hindus of the Lowlying tracts give their daughters in marriage at an earlier age than in the other two tracts we still find less widows in these tracts than in the other two, whereas the natural result of a greater prevalence of child marriage would be to increase the number of widows.

It may be remarked that the Brahmanical prohibition of widow re-marriage is a comparatively recent institution and as far as low castes and jungle tribes are concerned carries no weight until an individual or a section of a community aspires to a higher social position.

Our results tend to shew, I think, that widow prohibition precedes infant marriage. Animists and Hindus who live in the same tract shew a very marked difference in the age at which they marry their daughters while in the case of widows the difference is much smaller. To prohibit widow re-marriage is the thin edge of the wedge, as the gap widens room is made for infant marriage and other institutions, and the social *status* of those who have adopted these customs is raised. The introduction of infant marriage is usually, I believe, the first step towards a social rise, but the figures here point to the prohibition of widow re-marriages as coming first.

PART III.—PROPORTIONS OF THE SEXES.

87. *General.*—The problem presented by the proportions of the sexes is one of great interest and considerable complexity and is made much more difficult in this case by the absence of all vital statistics. In all Central India there were 4,428,790 males and 4,119,991 females or 228,799 less women than men. The ratio of women to 1,000 men was in 1881, 896 ; in 1891, 912 ; and on this occasion 948.

This regular increase is satisfactory as it shews that the people are becoming more accustomed to enumerations and that the female returns are fuller. There are three causes which chiefly lower the returns of females. *Firstly*, deliberate omission from dislike to publishing any facts relative to women-folk, *secondly*, omissions due to the idea that women are of too little account to be worthy the notice of Government ; and *thirdly* the natural causes of greater mortality or lower birth-rate.

The first cause is the main factor in this case, though the other two, and especially an increased death-rate are no doubt in part responsible.

It is satisfactory to see, therefore, that in spite of the natural fall which must have taken place through an increase in the number of deaths and a lowered fecundity, both the effects of famine, the general return shews an increase of 3·6 per cent. over the 1891, and of 5·2 per cent. over the 1881 female figures.

Immigration has very little effect. If we subtract the immigrants, it only lowers the figures 1 per cent. in 1891 and 1·3 per cent. in 1881.

In the natural divisions we find that the Hilly tracts shew the most females about 9,900 to every 10,000 males while the Plateau and Lowlying divisions shew about 9,400 and 9,300 respectively. The Hilly tracts have thus between 5 and 6 per cent. more women than the other two tracts. This may be in part due to an actual excess of births in these regions, but it is no doubt also due to the absence of any prejudice against returning women more than men, and to the fact that the women of the Animistic tribes, who constitute the major part of the population in the Hilly tracts, seldom leave their villages there being no marriage customs to draw them from home in the way Hindu women are drawn.

88. *Districts.*—The district figures vary somewhat, Baghelkhand alone of the districts shews an excess of 14·9 per cent.

Bhopal and Bhopawar show a defect of about 3 per cent. Indore Agency, Malwa and Bundelkhand about 5 per cent. while Gwalior and Indore Residency shew as much as 12 per cent. and 10 per cent. respectively.

Between Baghelkhand and Gwalior there is a difference of 13 per cent.

It is, I regret, impossible to subtract the immigrant figures, as the return was made by States and there is no means of distinguishing between people born in different parts of a State.

89. *Variation.*—The variation between the three enumerations shews that the proportion of women to men has increased in all but one case, three shewing a rise of 6 per cent.

Gwalior alone shews a decrease. As there is no reason to suppose that people enumerated by Gwalior State have not become as accustomed to the Census as those of other parts of Central India the fall must be due to natural causes.

90. *Urban and Rural.*—To examine these figures in detail would be out of place here, as before this can be properly carried out, it would be necessary to make allowances for immigration, ratio of different religions, etc., which I am unable to do. In Central India there are 920 females to every 1,000 males in towns while in villages there are 950.

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This may be due to several causes. Less objection among the rural population to returning their females, the fact that men go to towns to seek work leaving their women-folk behind them, and possibly also to the open air life being more favourable to the weaker sex especially at critical periods such as child-birth. It is interesting to note that the difference between the town and village figures in 1881, 1891 and 1901 is considerable.

" " 2, 3, & 4.

In 1881 there were 122 more women than men in villages than in towns, while in 1891 there were 60 more, only about half the number, while on this occasion there are only 32 more, nearly 50 percent. less than in 1891. This is due undoubtedly to a fuller return of women in each succeeding enumeration.

For the sake of comparison I give the figures of Lashkar, Bhopal, Indore and Ratlam.

The Mahomedan town of Bhopal shews the highest figure for females, 88 more females to every 1,000 males than Indore shews. The proportions in Ratlam and Lashkar are much the same while Indore shews the lowest figure.

" " 2.

91.—

PROPORTIONS AT DIFFERENT AGES.

0—5. *Infancy.*—Taking all religions together there are more female infants in the Low-lying and Hilly tracts than in the Plateau. Both the other divisions shew over 1,000 girls to 1,000 boys at this period but the Plateau only shews 907. There are 15 per cent. more female infants in the Hilly tracts than in the Plateau. There is no reason to suppose that the same errors do not hold in each case and at this period the inclination to conceal a girl's age is absent, some natural cause must, therefore, be responsible, but the absence of all vital statistics makes it difficult to assign causes.

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I think that the Famines of 1896 and 1900 are in part responsible, as the children of this age were begotten in 1895-1899 and there is no doubt that the mortality among them was great. But why the Hills should return so many it is difficult to say as the famine of 1900 was very severe in most of these tracts, and the greater fertility of the Animistic women is hardly sufficient to counteract the effects of bad years.

The figures for children increase in the case of Hindus and Mahomedans from Plateau to Hilly tracts where there are 19 per cent. more Hindus and 9 per cent. more Musalman children than on the Plateau. Animists shew a fall of 14 per cent. in the Low-lying tracts.

" " 3, 4, 11 &

" " 9.

5—10. *Childhood.*—The same rise from Plateau to Hilly tracts is observable in the ratio here. Hindu figures rise some 19 per cent. from Plateau to Hills. Mahomedan figures fall in Low-lying tracts but rise in Hilly. Animists shew the lowest figure in the Plateau country.

" " 3 & 11.

" " 8 & 12.

" " 5.

" " 2 & 10.

" " 3 & 11.

" " 8 & 12.

10—15. *Girlhood.*—There is a regular rise here from Plateau to Hills some 22 per cent. in all.

Hindu figures rise from Plateau to Hilly tracts, while Mahomedan figures rise in Low-lying, and fall in the Hilly.

15—20. *Age of marriage.*—Most are found in the Hilly tracts.

20—40. Plateau shews the highest figure. Hindus fall in Low-lying and rise again in Hills. The Animist figures rise through 10 per cent. Hindus shew most women on the Plateau.

40—60. *Middle age.*—There are almost the same number of women of this age in the Plateau and Hilly tracts which is largely due to the high return among the Hindus and Animists. Hindus shew 5 per cent. less in the Lowlying but 12 per cent. more in the Plateau than in the Hills. Mahomedans shew most in the Hills, but least in the Lowlying tract.

60 and over.—The figures fall from Plateau to Hilly tracts. Everywhere there are over 100 women to 100 men. Hindus shew their highest figure in the Plateau which is about 10 per cent. higher than that of either of the other two tracts.

Mahomedans shew most in the Hilly tracts, some 8 per cent. more than in the Low-lying.

Animists shew most in the Plateau, in each case their figure is higher than that of any other religion.

The general conclusion we reach is that, in the case of each religion, most women are, as a rule, met with in the Hilly tracts. Whether this is due to healthier life and greater fertility or to constant departure of males in search of work I am unable to say for certain but all these causes are no doubt at work.

92. *Excess and defect of females.*—It will be seen that in 1891 there was a defect of females in every charge and that this defect is again apparent in 1901, save in the case of Baghelkhand where there has been a rise of about 12,000.

Another point is the diminution in the defect, which is due to better enumeration as I have already remarked.

The rise in Baghelkhand is remarkable and not easy to account for but is I fancy chiefly due to more accurate enumeration. There was a defect of about 8,000 females in 1891, while now there is an excess of 12,000, or a total gain of some 20,000.

In all Central India we gained in 1891, 31,479 women on the 1881 return, and in 1901, 143, 461, on the 1891 returns.

The natural division returns shew that there are more females in the Hills than there are in the other two divisions. The difference here between the men and women is only some 6,000 in favour of the stronger sex, whereas in the other two divisions the defect of women is over 100,000.

The proportion of women among Hindus is always in excess of that among Mahomedans in each tract, while the Animists shew excess both in the Low-lying and Hilly tracts. As we have seen they are more fertile but less long-lived, however the differences are nowhere great.

93. *Proportions of selected castes.*—The general result shews that the lower a caste the greater is its number of females.

Thus out of the castes shewing 100 females to 100 males ten belong to the Animistic tribes or to low caste Hindus. Of those who are, at any rate locally, given a high social position it will be seen that Marathas shew this trait. It is curious that Srigode Brahmins should also appear here.

From those castes which fall between the numbers 13-34, 15 belong to decidedly low castes or Animistic tribes, while 2 are Mahomedans, and two of quasi high caste Joshi and Bhat.

Generally the jungle tribes come early, Seherias only being found in the 80 per mille group.

Dhangars hold a position well down the list. These people are nearly all found in Indore State where they hold an entirely artificial position owing to their being of the same caste as the Maharaja. They are consequently employed in position in which under ordinary conditions, they would not be placed, and they have undoubtedly risen socially. The education return shews that they have a very large proportion of literates. The position of Ajnas is peculiar. They are found almost entirely in Gwalior State. I applied to the State Census Commissioner for information regarding this caste as their female returns were so abnormally low. He said that judging from the total figures and such enquiries he had made it was due to careless enumeration and not to female infanticide or any special mortality among their women-folk.

Compared with the returns of other provinces none of the figures are in any way peculiar.

Thus the Panjab in 1891 shews 841 females to every 1,000, Brahman males, our return including "other Brahman" is 906, Panjab Bhat figures are 855 ours 903, Nai figures 863 ours 884, Bania 843 to our 848 (All Banias).

94. *Female infanticide*.—The figures for the different religions, as we have seen, gave no indications of the existence of this custom.

It was thought that perhaps investigations into the proportions of females in certain castes would give some information on the point.

The only class in Central India to whom the suspicion of carrying on this custom was attached were the Rajputs, whether it was also extant among the jungle tribes was not known. The reports from districts, however, all denied the existence of any general custom of female infanticide among any class. The truth of this denial our figures bear out fully. Leaving the Ajnas aside whose figures are not reliable, nowhere do we find the proportion fall below 700 females to 1,000 males.

If female infanticide is carried out it is always done immediately after birth and the figures for children under five would shew it, but they do not. The castes who fall into each class are somewhat mixed but certain general groups are met with.

Thus of the 12 Animistic tribes 7 fall in the 1,000 group and 2 in the 900, while Bharuds are only just out of the 900 group.

The number of females in these tribes is, therefore, on the whole high.

Of Hindu castes we find the Brahmans are in the 1,000 or '900 group and Rajputs are also here.

Banias shew a low figure, and the difference between the Jain Oswal and the Hindu Oswal is very noticeable, about 8 per cent.

Note on season of marriage.

95.—In Central India where no record of births and deaths is kept it has not been possible to discover if any connection could be traced between the way of

living of the people, and the sex of children born. However a note on the seasons in which marriages take place will not be without interest.

(a) *Hindus in general*.—There are certain months which are always considered unpropitious.

The four rainy months (*Cháturnmásya*) *Ashadh* (June-July), *Shrávan* (July-August), *Bhadradapa* (August-September), *Ashvin* (September-October), *Kartik* (October-November), are always avoided. The season commences in *Ashadh*, 11 *Sudi* and ends in *Kartik*, 11 *Sudi*.

The popular reason given for this avoidance is that Vishnu is asleep. In the marriage ceremony a vow has to be taken by the parties that they will be faithful, and this is taken in the presence of Vishnu, Agni, the household deity and the family priests. Obviously, if Vishnu is asleep it cannot be a valid oath. There is, however, the more common-place season, which is that it is no easy matter to get about the country at this season, and it would be difficult for a marriage procession (*barát*) to proceed to the house where the function is to take place.

The months of *Poush* (December-January) and *Chaitra* (March-April) are also unpropitious. *Chaitra* because it is supposed to be unhealthy and *Poush*, popularly, because Sita the wife of Rama who met with such misfortunes, was married in that month. Marriages must also never take place in the intercalary (*Adhil*) months which may be *Chaitra*, *Vaishhákha*, *Jyeshtha*, *Ashádha*, *Shrávan*, *Bhádrapada* or *Ashvina*.

No marriage can take place when Jupiter or Venus is invisible (concealed by the sun). Nor if Jupiter is in Leo can any marriage take place.

The popular reason for these prohibitions is that Jupiter, (*Brahaspati*) is mounted on a boar (my informant writes elephant but this is wrong, Saturn sometimes rides an elephant) which is antagonistic to the horse ridden by the sun, *Surya*.

Venus is called *Shukra* which also means "the vital essence." If absent it would prove a bad omen for the newly wedded pair. My informant says "the fallacy of equivocal terms is perhaps the cause of marriages being prohibited at this conjunction of Venus."

The lion and boar being antagonistic it is impossible to hold a marriage when Jupiter is in Leo.

There are thus out of the twelve months six in which marriage can take place. *Vaishhákha* (April-May) *Jyeshta* (May-June) *Ashádha* (June-July) up to *Sudi* 11, *Aghan* (November-December), *Mágha* (January-February) and *Phálguna* (February-March).

Of these again the best months are *Vaishhákha* and *Jyeshta*. With the exception that no first born child, male or female, can marry in *Jyeshta*.

This it will be noticed is the slack season as regards agriculture.

None of these prohibitions apply to those who live beyond the Godavari river where marriages may be celebrated at any time; any one willing to marry, say in *Chaturmasya* season goes to hill known as Balaji-ki-giri on the Western Ghats and is able to marry (*Vide Muhurta Martand, Astrology*).

Gauna Ceremony:—In Central India at any rate there is no connection between the *Gauna Mukhlawa* or *Dwiragaman* ceremony, or ceremony entitling a man to take his wife to his house, and cohabitation.

The *Gauna* ceremony is generally gone through within the first twelve months after the ordinary marriage ceremony. If it is not then carried out the third year must be awaited, as the ceremony can never take place in a year bearing an even number, it must fall in the 3rd, 5th, 7th, etc.

The persons following the luni-solar reckoning, (*i.e.*, from full moon to full moon) can marry in the portion of *Kártik* in which the sun is in Scorpio, all through *Márgashirsha* (*Aghan*), in that portion of *Poush* when the sun is in *Makara* (Capricorn), in all *Mágh*, all *Phalgun*, in that part of *Chaitra* when the sun is in *Mesha* (Aries), in all *Vaishákh* and *Jyeshtha* and in that portion of *Ashádh* when the sun is in *Mithuna* (Gemini).

The position of the Sun favourable to the bridegroom and of the planet Jupiter favourable to the bride has to be considered.

The Kachhis of Bhopawer marry in *Shravan* even. This caste also takes the girl to their house even if she has not shewn signs of puberty as soon as she is twelve years old.

(b) *Jains*.—Theoretically the Jains profess not to put any credit in astrology but as a matter of fact they to all intents and purposes follow the Hindu custom sometimes secretly. *Gauna* though very common is also not theoretically recognized. It may be said that though the Jains profess to have a very simple marriage system they in practice act as Hindus do.

Some Jains assert that the reason for not marrying in the *Cháturnásyá* is because insect life is likely to be destroyed, being plentiful it is attracted to the torches of a marriage procession.

(c) *Mahomedans*.—Mahomedans also profess not to have any belief in astrology, but those who have long lived among Hindus always almost consult a Hindu Joshi as to a propitious time. The months of *Safar* which is the month in which Mahomed fell ill and died, *Shauclá* and *Sábán* and the ten days of the *Muharram* are avoided as not suited to a joyful ceremony, such as a wedding.

Puberity is the only guage as to when cohabitation is to commence. The *Gauna* ceremony may have been gone through ages before or have been only just gone through, the only essential is that it must have been carried out as till that takes place the man cannot carry home his bride. It does not, however, mark the time of cohabitation as it usually takes place long before the girl is of age.

Cohabitation must commence within 16 days of the girl's having her first menses. The actual day is often fixed by astrology.

Cohabitation is forbidden on the first three nights after the menses, also one informant says on the 11th and 13th days.

There is a curious idea prevalent that if intercourse takes place on the 4th, 6th, etc., up to 16th night the child will be a boy while if it takes place on the uneven numbers it will be a girl. (*Muharta Martand Astrology*).

(d). *Special customs*.—Among Brahmans the periods are determined differently according to the method of reckoning time the particular class uses.

There are three divisions, those using solar time the *Saura* or solar year, those using the Lunar months and those using Lunar-solar reckoning.

In the *Saura* year the months correspond to the transit of the sun through the different signs of the Zodiac.

The months when according to this section marriages can take place are *Vrishabh* (May 12 to July 12) when the sun is in Taurus, *Mithun* (June 12—July 12, when in Gemini, *Vrischika* (November 14—December 15) when in Scorpio, *Makara* (January 13—February 13) when in Capricorn, *Kurukshetra* (February 13—March 15) when in Aquarius.

Those who reckon lunar months (new moon to new moon) follow the periods already described.

Subsidiary Table I.

Unadjusted Age Return of 11,118 of both Sexes.

Subsidiary Table II.

Age distribution of 10,000 of each sex.

Age,	1901.		1891.		REMARKS.
	Males,	Females.	Males,	Females.	
1	2	3	4	5	6
0-1	207	193	275	296	
1-2	190	194	142	161	
2-3	238	246	234	272	
3-4	205	231	280	340	
4-5	228	243	293	322	
Total 0-5	1,068	1,107	1,225	1,391	
5-10	1,159	1,085	1,449	1,453	
10-15	1,272	1,020	1,188	939	
15-20	1,015	917	798	719	
20-25	912	1,050	799	892	
25-30	936	954	893	946	
30-35	948	927	1,008	993	
35-40	621	637	622	581	
40-45	696	733	763	738	
45-50	372	432	321	277	
50-55	442	499	433	455	
55-60	210	214	115	112	
60 and over	325	424	385	402	
Not stated	...	1	...	...
Total	10,000	10,000	10,000	10,000	
Mean Age	29.85	31.02	29.25	29.31	

Subsidiary Table III.

Age distribution of 10,000 of each sex by religion.

Age.	ALL RELIGIONS.		HINDU.		MUSALMAN.		JAIN.		CHRISTIAN.		ANIMIST.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0-1	207	193	211	193	201	211	202	210	139	210	185	179
1-2	190	194	192	195	171	194	162	192	120	125	190	184
2-3	238	216	235	212	220	253	192	233	102	199	263	272
3-4	205	231	200	223	197	233	177	197	115	214	253	293
4-5	228	243	220	234	216	243	181	233	168	265	298	306
Total 0-5	1,008	1,107	1,058	1,057	1,016	1,134	914	1,065	644	1,013	1,192	1,234
5-10	1,159	1,083	1,143	1,048	1,082	1,145	954	1,033	646	1,544	1,351	1,308
10-15	1,272	1,020	1,275	993	1,144	1,073	1,031	967	685	1,791	1,371	1,184
15-20	1,015	917	1,025	907	923	870	927	926	532	940	2,004	999
20-25	912	1,050	940	1,051	926	1,014	1,061	1,059	1,713	889	939	1,046
25-30	936	954	928	963	983	961	952	894	2,459	987	947	894
30-35	949	927	944	927	991	951	920	1,059	781	951	917	917
35-40	621	637	626	655	634	571	683	611	564	435	567	556
40-45	696	733	690	44	816	763	766	811	463	469	660	630
45-50	373	432	374	454	410	339	460	411	515	470	328	335
50-55	443	499	449	510	502	514	572	582	296	247	347	406
55-60	200	214	212	221	192	169	237	208	182	210	132	188
60 and over	325	424	336	410	381	450	399	483	230	217	208	301
Not stated	1	1	...	...	1	8	...	...	2	...	3	2
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean Age	29.65	31.02	29.98	31.38	31.03	31.87	31.00	31.79	30.08	27.80	27.94	28.76

Subsidiary Table IV.

Age Distribution of 10,000 of Each Sex by Religion and Natural Division.

Plateau.

Age	All Religious.		Hindus.		Muslims.		Jains.		Animists.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
0-1	117	125	117	125	184	195	181	193	133	151
1-2	121	123	117	127	162	176	151	171	143	150
2-3	123	124	119	124	168	177	181	196	146	149
3-4	121	124	121	124	163	171	165	186	132	152
4-5	119	122	119	122	170	178	173	211	147	151
Total 0-5	... 1,123	1,123	1,123	1,123	1,062	1,062	1,064	1,060	851	1,123
6-10	1,024	1,024	1,024	1,024	1,031	1,033	958	1,068	1,032	1,024
11-15	1,024	1,024	1,024	1,024	1,036	1,037	1,120	1,066	1,326	1,168
16-20	1,024	1,024	1,024	1,024	1,037	1,036	935	951	1,008	1,065
21-25	1,024	1,024	1,024	1,024	1,037	1,031	1,060	1,103	1,013	1,021
26-30	1,024	1,024	1,024	1,024	1,037	1,031	947	901	957	893
31-35	1,024	1,024	1,024	1,024	1,037	1,032	991	925	1,000	1,043
36-40	1,024	1,024	1,024	1,024	1,037	1,033	798	605	555	552
41-45	1,024	1,024	1,024	1,024	1,037	1,033	798	818	717	622
46-50	1,024	1,024	1,024	1,024	1,037	1,033	431	383	326	325
51-55	1,024	1,024	1,024	1,024	1,037	1,032	570	582	567	425
56-60	1,024	1,024	1,024	1,024	1,037	1,032	422	189	123	503
61-65	1,024	1,024	1,024	1,024	1,037	1,038	406	453	163	282
66 and over	1,024	1,024	1,024	1,024	1,037	1,032	...	...	1	1
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean Age	29	30	29	30	31	31	32	32	29	29
<i>I. Andhra.</i>										
0-1	216	218	217	219	220	221	223	227	217	219
1-2	217	219	217	219	219	221	224	226	218	219
2-3	217	219	217	219	219	221	224	227	218	219
3-4	217	219	217	219	219	221	224	227	218	219
Total 0-5	1,123	1,123	1,123	1,123	1,123	1,123	1,238	1,237	1,212	1,212
6-10	1,024	1,024	1,024	1,024	1,024	1,024	1,066	1,056	1,179	1,179
11-15	1,024	1,024	1,024	1,024	1,024	1,024	924	887	1,472	1,182
16-20	1,024	1,024	1,024	1,024	1,024	1,024	878	922	1,064	967
21-25	1,024	1,024	1,024	1,024	1,024	1,024	1,062	1,110	920	912
26-30	1,024	1,024	1,024	1,024	1,024	1,024	814	821	970	906
31-35	1,024	1,024	1,024	1,024	1,024	1,024	944	955	906	841
36-40	1,024	1,024	1,024	1,024	1,024	1,024	519	617	513	627
41-45	1,024	1,024	1,024	1,024	1,024	1,024	701	625	667	783
46-50	1,024	1,024	1,024	1,024	1,024	1,024	512	497	333	362
51-55	1,024	1,024	1,024	1,024	1,024	1,024	211	205	152	215
56-60	1,024	1,024	1,024	1,024	1,024	1,024	403	523	232	358
61-65	1,024	1,024	1,024	1,024	1,024	1,024	2	...	4	...
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean Age	29	31	29	31	31	31	32	32	28	29
<i>II. Tel.</i>										
0-1	116	117	115	114	113	115	211	271	179	173
1-2	117	117	116	115	114	114	212	224	195	190
2-3	117	116	115	115	115	115	215	251	270	282
3-4	117	116	115	115	115	115	278	184	270	309
4-5	115	115	114	114	114	114	195	247	334	332
Total 0-5	1,123	1,123	1,123	1,123	1,123	1,123	1,238	1,248	1,286	1,286
6-10	1,024	1,024	1,024	1,024	1,024	1,024	1,058	1,032	1,430	1,376
11-15	1,024	1,024	1,024	1,024	1,024	1,024	1,088	913	1,365	1,191
16-20	1,024	1,024	1,024	1,024	1,024	1,024	924	783	1,45	979
21-25	1,024	1,024	1,024	1,024	1,024	1,024	1,079	1,069	910	1,055
26-30	1,024	1,024	1,024	1,024	1,024	1,024	982	972	937	915
31-35	1,024	1,024	1,024	1,024	1,024	1,024	957	919	963	867
36-40	1,024	1,024	1,024	1,024	1,024	1,024	557	611	573	540
41-45	1,024	1,024	1,024	1,024	1,024	1,024	705	605	830	594
46-50	1,024	1,024	1,024	1,024	1,024	1,024	361	340	37	332
51-55	1,024	1,024	1,024	1,024	1,024	1,024	484	515	394	393
56-60	1,024	1,024	1,024	1,024	1,024	1,024	181	202	130	176
61-65	1,024	1,024	1,024	1,024	1,024	1,024	302	415	396	221
66 and over	1,024	1,024	1,024	1,024	1,024	1,024	5	6	4	2
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean Age	29	30	29	30	30	30	31	32	28	25

Subsidiary Table V.

Distribution by age of 100 persons for each Agency.

Subsidiary Table VI.
MARRIAGE.
Distribution of 10,000 of each Sex by Age and Civil Condition.

Age.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	1	2	3	4	5	6
0—5	...	1,047	19	2	1,070	32
5—10	...	1,069	65	6	935	141
10—15	...	967	284	21	512	475
15—20	...	530	444	41	164	690
20—40	...	657	2,462	328	312	2,573
40—60	...	129	1,220	364	43	906
60 and over	...	28	184	112	7	104
Not stated	...	1	...	...	...	1
Total	...	4,428	4,698	874	3,073	4,921
						2,006

Subsidiary Table VII.
MARRIAGE.
Distribution by Civil Condition and Main Age-periods of 10,000 of each Sex.

Age.	UNMARRIED.		MARRIED.		WIDOWED.		FEMALES PER 1,000 MALES.			
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.	
	1	2	3	4	5	6	7	8	9	10
0—10	...	2,116	2,005	101	173	8	14	899	1,624	1,700
10—15	...	967	512	284	475	21	33	503	1,585	1,488
15—40	...	1,187	506	2,906	3,263	370	716	404	1,069	1,839
40 and over	...	157	50	1,104	1,009	475	1,242	297	700	2,498
Not stated	...	1	...	...	1	...	1	451	3,500	1,360
All ages	...	4,428	3,073	4,698	4,921	874	2,006	1,851	2,022	

Subsidiary Table VIII.

Distribution by Civil Condition and Main Age-Periods of 10,000 of each Sex at the last three Censuses.

Subsidiary Table IX.

Distribution by Main Age-Periods of 10,000 of each Civil Condition.

Subsidiary Table X.

Statement shewing for different Religions at six Age-periods the proportion of Single, Married and Widowed in each 10,000 of the Population.

AGE.	ALL RELIGIONS.						HINDUS.						ANIMISTS.					
	Males,			Females.			Males.			Females.			Males.			Females.		
	Single	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10	9,499	466	35	9,148	789	63	9,475	490	35	9,074	804	62	9,537	434	29	9,432	510	58
10-15	7,600	2,233	167	5,021	4,652	327	7,451	2,376	170	4,558	5,111	331	8,171	1,669	160	6,981	2,686	333
15-20	5,220	4,374	406	1,785	7,524	692	5,042	4,549	409	1,581	7,730	639	5,887	3,687	426	2,991	6,270	739
20-40	1,906	7,141	953	959	7,211	1,830	1,898	7,153	949	1,029	7,145	1,826	1,749	7,206	1,045	746	7,298	1,956
40-60	753	7,123	2,131	227	4,823	4,948	753	7,038	2,154	210	4,876	4,914	572	7,359	2,069	325	4,635	5,040
60 & over	885	5,673	3,442	163	2,117	7,390	961	5,511	3,528	153	2,486	7,361	461	6,482	3,087	185	2,808	7,007
All ages.	4,428	4,698	874	3,073	4,921	2,006	4,367	4,745	888	2,951	5,013	2,036	4,827	4,377	796	3,836	4,372	17.92
Mean Age	18	38	46	15	31	48												

Subsidiary Table XI.

Proportion of the Sexes by Civil Condition for Religions and Natural Divisions.

Religion and Natural Division.	NUMBER OF FEMALES PER 1000 MALES,																	
	At all ages.				0-10				10-15				15-40				40 and over.	
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			
<i>Religions—</i>																		
Hindus	...	998	638	2,104	1,641	878	1,618	1,585	451	1,436	1,056	415	1,845	75	274	2,451		
Jains	...	983	528	2,290	2,168	999	1,275	2,873	429	1,559	1,122	91	2,225	485	92	2,361		
Musalmans	...	930	685	2,151	2,035	936	2,183	1,771	682	1,637	1,110	272	1,627	504	390	2,572		
Christians	...	907	374	1,155	7,714	927	1,000	1,580	1,288	...	956	552	1,180	648	723	1,975		
Animists	...	998	794	2,251	1,176	988	2,003	1,389	737	1,794	1,903	682	1,859	996	611	2,708		
Others	...	448	506	856	2,667	723	...	593	602	333	537	327	328	273	200	1,471		
All Religions	...	993	658	2,175	1,624	899	1,700	1,585	503	1,488	1,069	404	1,839	700	297	2,498		
<i>Natural Divisions—</i>																		
Plateau	...	474	625	2,255	1,701	823	1,636	1,482	438	1,558	1,053	502	1,912	647	289	2,916		
Low lying	...	992	642	1,981	1,440	931	1,561	1,589	480	1,485	1,003	277	1,452	722	247	2,136		
Hilly	...	1,036	745	2,116	1,711	974	2,137	1,787	662	1,333	1,126	401	1,798	671	494	2,394		

Subsidiary Table XII.

Distribution by Civil Condition of 10,000 of each Sex for Districts and Natural Divisions.

Agencies and Natural Divisions.	CIVIL CONDITION OF 10,000 MALES.															
	All Ages.			0-10.			10-15.			15-40.			40 and over.			
	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
<i>Agencies :—</i>																
Gwalior Residency	...	4,753	4,480	767	9,604	383	13	7,611	2,306	83	2,831	6,505	664	1,293	6,254	2,453
Indore	"	4,157	5,166	677	9,806	183	11	8,564	1,233	203	2,634	6,790	576	658	7,651	1,691
Baghelkhand Agency	...	4,703	4,346	951	793	9,138	69	8,097	6,667	236	6,491	2,616	893	6,686	784	2,530
Bhopal	"	4,385	4,694	921	9,556	395	49	7,828	1,948	224	2,692	6,385	923	495	7,245	2,260
Bhopawar	"	4,711	4,531	758	9,695	289	16	8,610	1,291	99	2,746	6,449	805	476	7,429	2,095
Bundelkhand	"	3,943	5,148	909	9,375	602	23	6,965	2,913	122	2,238	7,015	747	574	7,106	2,320
Indore	"	4,400	4,849	751	9,736	225	39	8,829	986	185	3,067	6,269	664	548	7,628	1,824
Malwa	"	4,373	4,589	1,038	9,685	267	48	8,277	1,450	273	2,691	6,177	1,132	674	7,001	2,325
Total Central India	...	4,428	4,698	874	9,499	466	35	7,600	2,283	167	2,660	6,512	828	774	6,892	2,334
<i>Natural Divisions :—</i>																
Plateau	...	4,462	4,661	877	9,595	371	34	7,820	1,992	188	2,713	6,38	906	730	7,034	2,236
Lowlying tracts	...	4,271	4,849	880	9,377	583	40	7,133	2,737	130	2,521	6,743	736	931	6,684	2,385
Hilly	...	4,631	4,509	860	9,538	436	26	7,919	1,896	185	2,783	6,395	822	552	7,038	2,410

Civil Condition of 10,000 of Females.

<i>Agencies :—</i>																
Gwalior Residency	...	3,098	4,910	1,992	9,296	662	42	4,053	5,668	279	1,810	6,935	1,255	179	4,213	5,608
Indore	"	2,632	5,278	2,093	9,441	525	34	4,699	5,000	301	374	8,130	1,496	141	3,636	6,223
Baghelkhand Agency	...	4,842	3,377	1,78	1,108	8,770	122	4,606	5,031	303	7,122	1,38	1,497	376	4,791	4,833
Bhopal	"	3,072	4,894	2,034	9,269	671	60	5,537	4,147	316	902	7,292	1,806	236	4,544	5,220
Bhopawar	"	3,543	4,552	1,905	9,453	515	32	6,275	3,509	216	923	7,471	1,606	211	3,530	6,259
Bundelkhand	"	2,954	5,324	1,722	9,139	833	28	4,710	5,068	222	898	7,734	1,368	161	5,639	4,200
Indore	"	2,534	4,960	2,506	9,258	677	65	5,284	4,244	472	416	7,577	2,007	205	3,971	5,824
Malwa Agency	"	2,567	4,783	2,650	9,039	894	67	4,770	4,696	534	396	7,272	2,332	123	2,806	7,071
Total Central India	...	3,073	4,921	2,006	9,148	789	63	5,021	4,652	327	1,128	7,275	1,597	215	4,387	5,398
<i>Natural Division :—</i>																
Plateau	...	2,962	4,820	2,218	9,199	721	67	5,134	4,427	439	1,387	6,847	1,766	187	4,027	5,786
Lowlying tracts	...	2,951	5,172	1,877	9,061	871	65	4,300	5,458	242	772	7,800	1,428	226	4,757	5,017
Hilly	...	3,470	4,699	1,831	9,205	740	55	5,901	3,817	282	1,140	7,351	1,509	253	4,385	5,302

Proportion of Wives to Husbands for Religion and Natural Divisions.

NATURAL DIVISION AND AGENCY. 1	Number of Married Females per 1,000 Married Males.							
	All Reli-gions. 2	Hindus. 3	Jains. 4	Muslims. 5	Christians. 6	Animists. 7	Others. 8	
<i>Agency—</i>								
1. Gwalior Residency	... ...	... 971	... 985	... 982	... 884	... 1,093	... 872	... 893
2. Indore Residency	... ...	... 918	... 925	... 621	... 877	... 956	... 870	... 887
3. Baghelkhand	... ...	... 1,016	... 1,016	... 771	... 991	... 763	... 1,057	... 833
4. Bhopal	... ...	... 1,017	... 1,023	... 1,001	... 923	... 1,013	... 1,031	... 404
5. Bhopawar	... ...	... 975	... 983	... 969	... 831	... 675	... 968	... 721
6. Bundelkhand	... ...	... 981	... 982	... 928	... 925	... 485	... 1,079	... 263
7. Indore	... ...	... 981	... 983	... 933	... 953	... 500	... 1,092	......
8. Malwa	... ...	... 990	... 991	... 1,003	... 971	... 866	... 1,028	... 307
	Total ...	993	998	983	930	907	998	448
<i>Natural Divisions—</i>								
Plateau	... ...	... 974	... 982	... 929	... 935	... 925	... 937	......
Lowlying	... ...	... 992	... 994	... 922	... 949	... 930	... 1,010	......
Hilly	... / ... ...	... 1,036	... 1,017	... 951	... 991	... 600	... 1,024	......

Statement shewing Civil Condition per 10,000 of each sex

				PROPORTION PER 10,000.								
				PLATEAU.								
AGE AND SEX.				Hindu.			Jain.			Musalmans.		
				Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
	1		2	3	4	5	6	7	8	9	10	
0—5	Males ...	9,857	132	11	9,871	114	15	9,914	68	18
			Females ...	9,718	259	23	9,825	131	44	9,862	98	40
5—10	Males ...	9,356	592	52	9,636	301	63	9,629	301	70
			Females ...	8,621	1,281	98	9,283	626	91	9,399	497	104
10—15	Males ...	7,703	2,105	192	8,694	1,144	162	8,245	1,613	142
			Females ...	4,744	4,800	456	4,950	4,757	293	6,948	2,791	261
15—20	Males ...	5,361	4,135	504	6,206	3,510	284	6,285	3,339	376
			Females ...	1,274	7,753	973	596	8,652	752	2,167	7,221	623
20—40	Males ...	1,882	7,094	1,024	2,538	6,565	897	2,087	7,044	869
			Females ...	1,539	6,523	1,938	206	7,463	2,331	417	7,962	1,621
40—60	Males ...	725	7,227	2,048	1,204	6,327	2,469	579	7,530	1,841
			Females ...	192	4,426	5,382	78	3,525	6,397	233	4,620	5,147
60 and over	Males ...	819	5,871	3,310	917	4,922	4,141	406	6,831	2,762
			Females ...	116	2,233	7,651	57	1,007	8,036	161	2,080	7,759
All ages	Males ...	4,434	4,690	876	4,539	4,408	1,053	4,41	4,740	820
			Females ...	2,884	4,864	2,252	2,600	4,774	2,026	3,28	4,771	1,042

PROPORTION PER 10,000—(Continued.)

LOWLYING.									HILLY.					
Hindu.			Jain.			Musalman.			Hindu.			Animist.		
Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
9,728	245	27	9,780	103	117	9,826	158	16	9,845	147	8	9,760	226	14
9,701	230	60	9,782	109	109	9,599	234	167	9,493	476	31	9,708	203	29
8,970	978	52	9,282	600	112	9,371	561	68	9,203	749	48	9,354	619	27
8,292	1,645	63	8,402	1,512	56	8,602	1,210	188	8,513	1,400	87	9,384	528	77
7,130	2,747	123	7,151	2,739	110	8,122	1,704	174	7,555	2,227	218	8,515	1,356	129
4,185	5,587	228	2,916	6,650	234	5,504	4,130	366	4,974	4,718	308	7,645	2,113	242
4,301	5,333	306	5,098	4,560	312	5,692	3,727	381	5,851	3,735	414	6,519	3,129	252
1,581	7,947	472	1,219	8,055	726	1,911	7,463	626	2,247	7,212	541	3,584	5,806	610
1,979	7,155	866	2,250	6,839	911	1,583	7,533	884	1,753	7,303	944	1,866	7,165	969
546	7,749	1,705	181	7,705	2,114	778	7,850	1,372	635	7,596	1,769	850	7,339	1,911
850	6,960	2,190	1,212	6,349	2,439	1,937	7,074	1,689	592	7,130	2,278	505	7,431	2,064
218	5,301	4,481	42	4,228	5,730	530	4,979	4,491	233	4,805	4,902	345	4,611	5,044
1,307	5056	3,637	681	5,047	4,272	597	7,161	2,942	403	5,804	3,703	494	6,373	3,133
184	2,637	7,179	61	1,006	8,933	542	1,743	7,715	162	2,720	7,118	268	2,535	7,179
4,270	4,842	888	4,131	4,785	1,084	4,286	4,897	817	4,441	4,644	615	5,048	4,207	745
2,828	5,190	1,882	2,496	5,011	2,493	3,257	4,917	1,826	3,159	4,954	1,887	4,148	4,171	1,681

Subsidiary Table

General Proportion of the Sexes.

AGENCY.	1	FEMALES TO 10,000 MALES.			
		1901	1891	1881	1872
		2	3	4	5
<i>Agency:</i> —					
Gwalior Residency	8,855
Indore Residency	8,903
Baghelkhand Agency	10,161
Bhopal Agency	9,753
Bhopawar Agency	9,702
Bundelkhand Agency	9,490
Indore Agency	9,587
Malwa Agency	9,502
Total for Central India	0.453	9,125
					8,968
<i>Natural Divisions:</i> —					
Plateau	9,414
Lowlying Tract	9,295
Hilly Tracts	9,938
					Not available.
<i>Towns:</i> —					
Indore	9,129
Bhopal	8,778
Bundi	9,630
Ratlam	9,451
					Not available.
<i>Character of Region:</i> —					
Urban	9,201
Rural	9,320
					Not available.
		8,916	8,920	8,910	

Number of Females to 10,000 Males at each Age by Natural Divisions and Religions.

Age Period.	Plateau.				Lowlying.				Hilly.				
	All Religions.	Hindu.	Musalm.-man.	Animist.	All Religions.	Hindu.	Musalm.-man.	Animist.	All Religions.	Hindu.	Musalm.-man.	Animist.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—5	9,077	8,737	10,112	11,027	9,997	10,069	10,279	8,572	10,032	10,602	11,024	10,943	
5—10	8,203	7,927	10,023	8,572	9,235	9,155	9,160	10,731	9,571	9,376	9,574	9,939	
10—15	6,670	6,308	8,305	8,221	7,968	7,851	9,836	7,937	8,877	8,857	8,408	9,007	
15—20	8,218	8,061	8,721	9,050	8,407	8,376	8,276	8,981	9,528	9,066	9,274	10,697	
20—40	10,257	10,531	9,167	9,327	9,228	9,183	9,577	10,240	9,870	9,769	8,903	10,301	
40—60	11,040	11,553	8,995	9,437	9,730	9,857	7,435	11,411	10,570	10,352	9,128	10,990	
60 and over	12,631	12,936	10,166	16,781	12,357	11,995	11,933	15,288	11,864	12,018	12,732	13,549	
All ages	9,414	9,466	9,232	9,339	9,295	9,275	9,180	9,881	9,938	9,814	9,217	10,330	

Subsidiary Table XVII.

Actual excess or deficit of Females by Districts and Natural Divisions.

	1	Number of Females in excess (+) or in deficit (-)			
		1901	1891	1881	1872
		2	3	4	5
Gwalior Residency	-132,878	-176,993
Indore Residency	-15,161	-24,153
Baghelkhand Agency	+12,422	-8,148
Bhopal Agency	-15,882	-82,064
Bhopawar Agency	-11,834	-26,460
Bundelkhand Agency	-34,244	-60,449
Indore Agency	-2,207	-6,839
Malwa Agency	-29,015	-85,154
Total Central India	...	-228,799	-472,260	-503,739	Not available.
<i>Natural Divisions.—</i>					
Plateau	-106,698	Not available.
Lowlying Tracts	-116,136	
Hill Tracts	-5,965	

Subsidiary Table XVIII.

Proportion of Sexes in Selected Castes under 5.

CASTE TRIBE OR RACE.	RELIGION.	MALES.	FEMALES.	PROPORTION OF FEMALES PER 1,000 MALES.
A.—1,000 and over.				
Oswal	Jain	1,716	2,927	1,706
Gelot	Hindu	511	828	1,640
Seberia	Animist	2,348	3,413	1,454
Brahmin Shrigode	Hindu	500	603	1,326
" Shrimali	"	65	81	1,246
Korku	Animist	449	521	1,160
Bhilita	"	7,501	8,565	1,142
Shiikh	Musalman	9,622	10,971	1,140
Bhil	Animist	9,669	10,975	1,135
Maratha	Hindu	1,349	1,516	1,124
Pathan	Musalman	6,643	7,297	1,098
Sacagi	Jain	554	594	1,072
Kol	Animist	11,296	12,852	1,045
Rajpat	Hindu	26,812	27,935	1,042
Pattia	Animist	943	968	1,027
Mina	"	4,461	4,518	1,013
B.—900, under 1,000.				
Kotwar	Animist	1,980	1,962	991
Gujar	Hindu	8,558	8,323	975
Joshi	"	691	569	963
Kirar	Animist	7,358	7,039	957
Brahmin Jijotia	Hindu	2,617	2,454	938
Saiyad	Musalman	2,191	1,985	906
C.—800, under 900.				
Bhaend	Animist	640	574	897
Oswal	Hindu	273	244	894
Agarwal	"	1,909	1,701	891
Khangar	"	1,792	1,545	862
Bhat	"	1,509	1,262	836
Kandera	"	892	744	834
Mahesteri	"	1,053	860	817
D.—700, under 800.				
Gond	Animist	12,688	10,017	790
Moghal	Mosulman	836	643	769
Dhangar	Hindu	537	396	737
Arahi	Animist	105	77	733
Souchis	Hindu	3,814	2,739	718
E.—Below 700.				
Ajras	Hindu	1,770	589	833

Proportion of the Sexes by Caste.

Serial No.	CASTE.	Females to 10,000 Males.	Serial No.	CASTE.	Females to 10,000 Males
A.—100 per 1,000 Males.					
1	Arakh ...	11,835	27	Gadaria ...	9,175
2	Kotwar ...	11,175	28	Patlia ...	9,172
3	Balai ...	10,992	29	Lodbi ...	9,155
4	Kel ...	10,950	30	Kori ...	9,142
5	Korku ...	10,807	31	Joshi ...	9,113
6	Kachhi ...	10,661	32	Brahmin (others) ...	9,062
7	Gond ...	10,496	33	Bhat ...	9,035
8	Kahar ...	10,391	34	Brahmin Jijotia ...	9,019
9	Kumhar ...	10,321	C.—80 per 1,000 Males.		
10	Maratha ...	10,037	35	Sondhia ...	8,863
11	Chamar ...	10,026	36	Nai ...	8,840
12	Brahmin Shrigode ...	10,016	37	Saiyad ...	8,532
B.—90 per 1,000 Males.					
13	Bhil ...	9,912	38	Bania (others) ...	8,486
14	Gelot ...	9,854	39	Gujar ...	8,466
15	Mina ...	9,828	40	Chhatri Thakurs ...	8,193
16	Khangar ...	9,721	41	Kandera ...	8,094
17	Chhatri Rajputs ...	9,711	42	Bania Agarwal ...	8,079
18	Teli ...	9,683	43	Soheria ...	8,039
19	Ahir ...	9,651	D.—70 per 1,000 Males.		
20	Pathan ...	9,628	44	Dhangar ...	7,870
21	Bhilala ...	9,601	45	Mughal ...	7,783
22	Oswal (Jain) ...	9,580	46	Bania Oswal ...	7,542
23	Kunbi ...	9,482	47	Brahmin Shrimali ...	7,518
24	Shaikh ...	9,399	48	Saraogi (Jain) ...	7,063
25	Bharud ...	9,351	49	Bania Mahesari ...	7,008
26	Kirat ...	9,191	50	Ajna ...	4,393
E.—40 per 1,000 Males.					

1300

1200

1100

1000

900

800

700

600

500

400

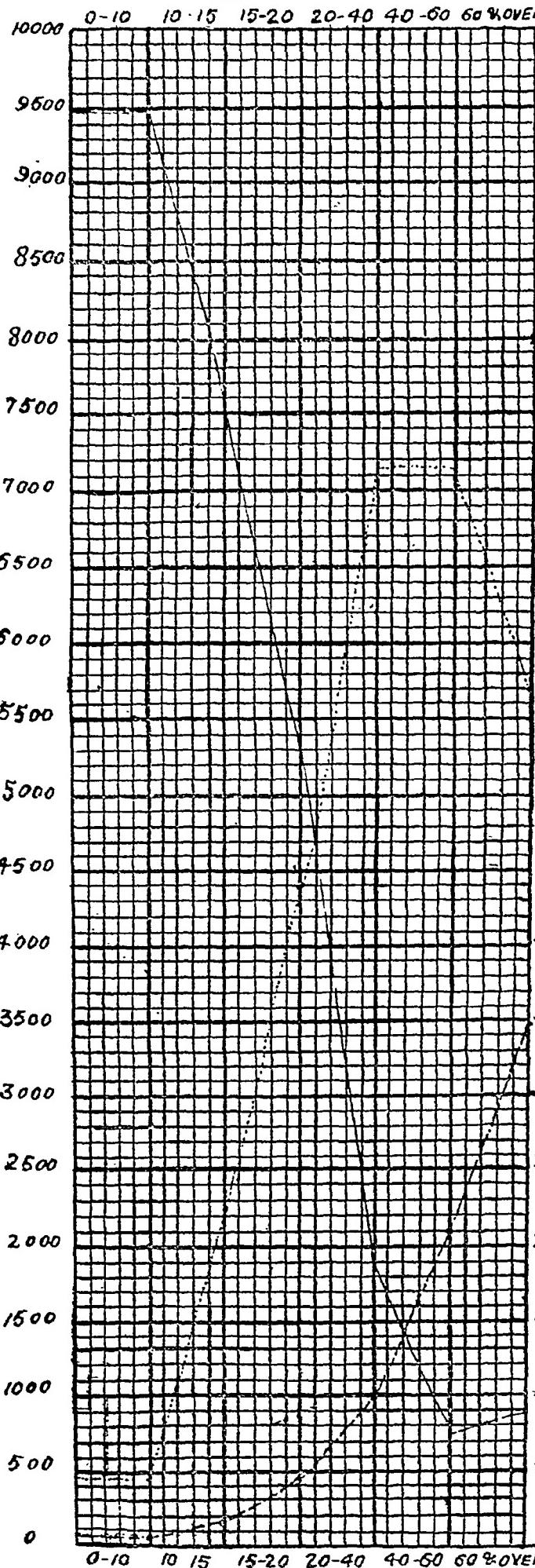
300

0-5 5-10 10-15 1-20 20-25 25-30 30-35 35-40 40-45 5-50

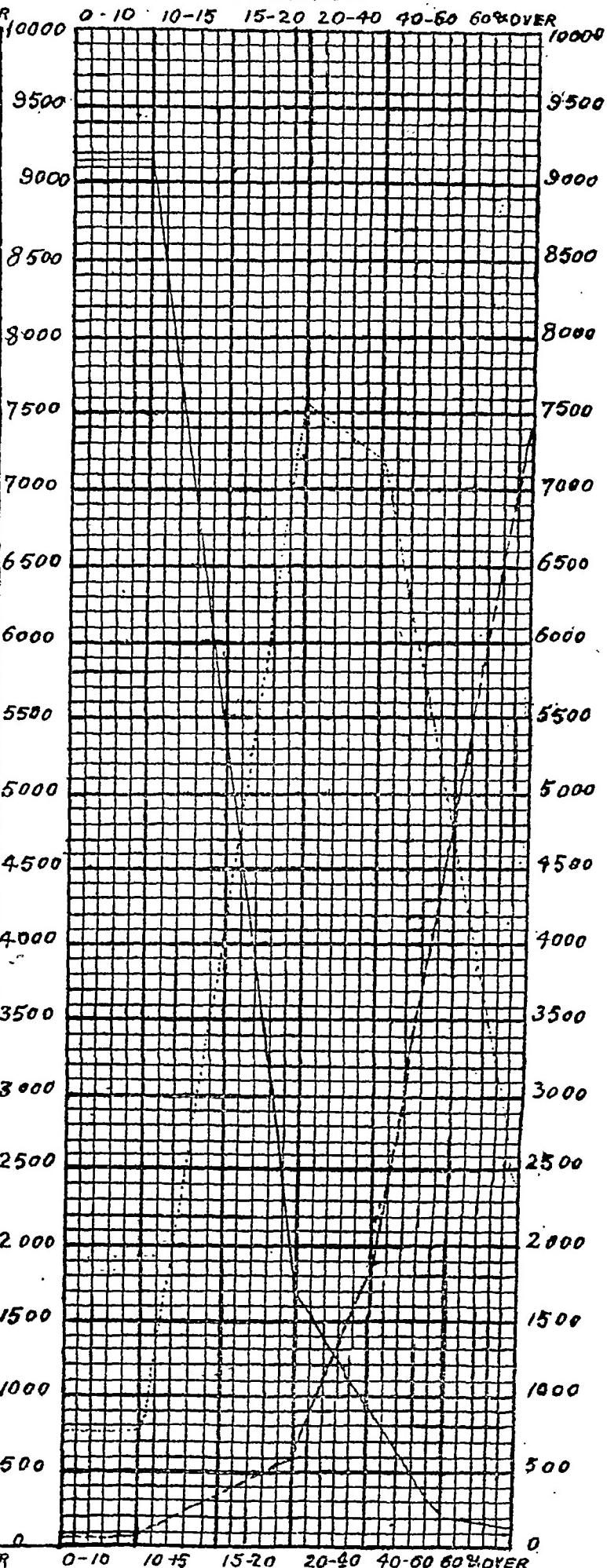
MALES SHOWN THUS ————— , FEMALES SHOWN THU

10000 OF EACH SEX AT SIX AGE PERIODS.

MALES



FEMALES



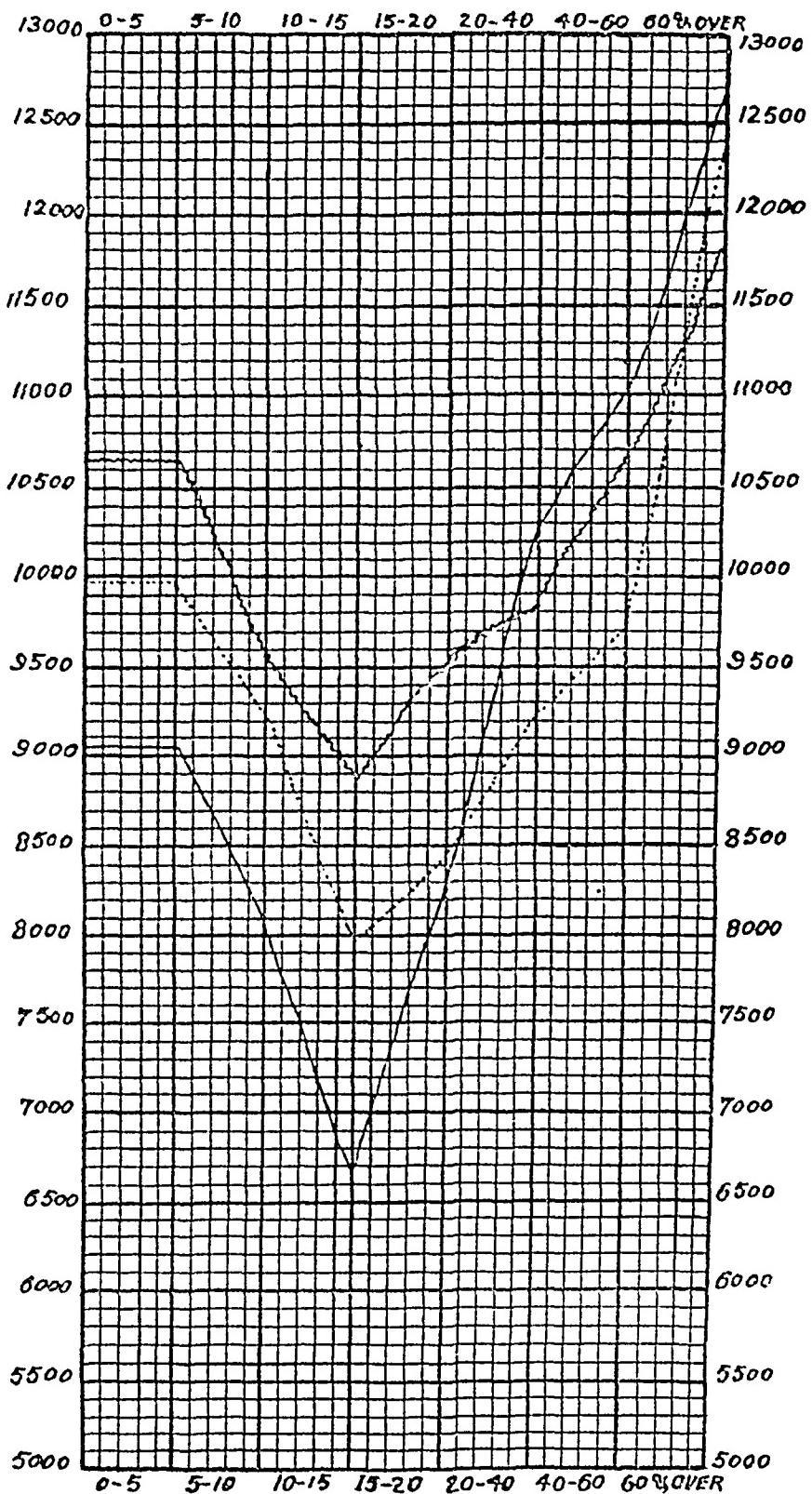
UNMARRIED SHOWN THUS - - - - -

UNMARRIED

MARRIED SHOWN THUS MARRIED

WIDOWED SHOWN THUS - - - - - WIDOW

DIAGRAM SHOWING NUMBER OF FEMALES
TO 10000 MALES AT SEVEN AGE PERIODS IN NATURAL DIVISIONS.



PLATEAU SHOWN THUS _____

LOWLYING SHOWN THUS - - - - -

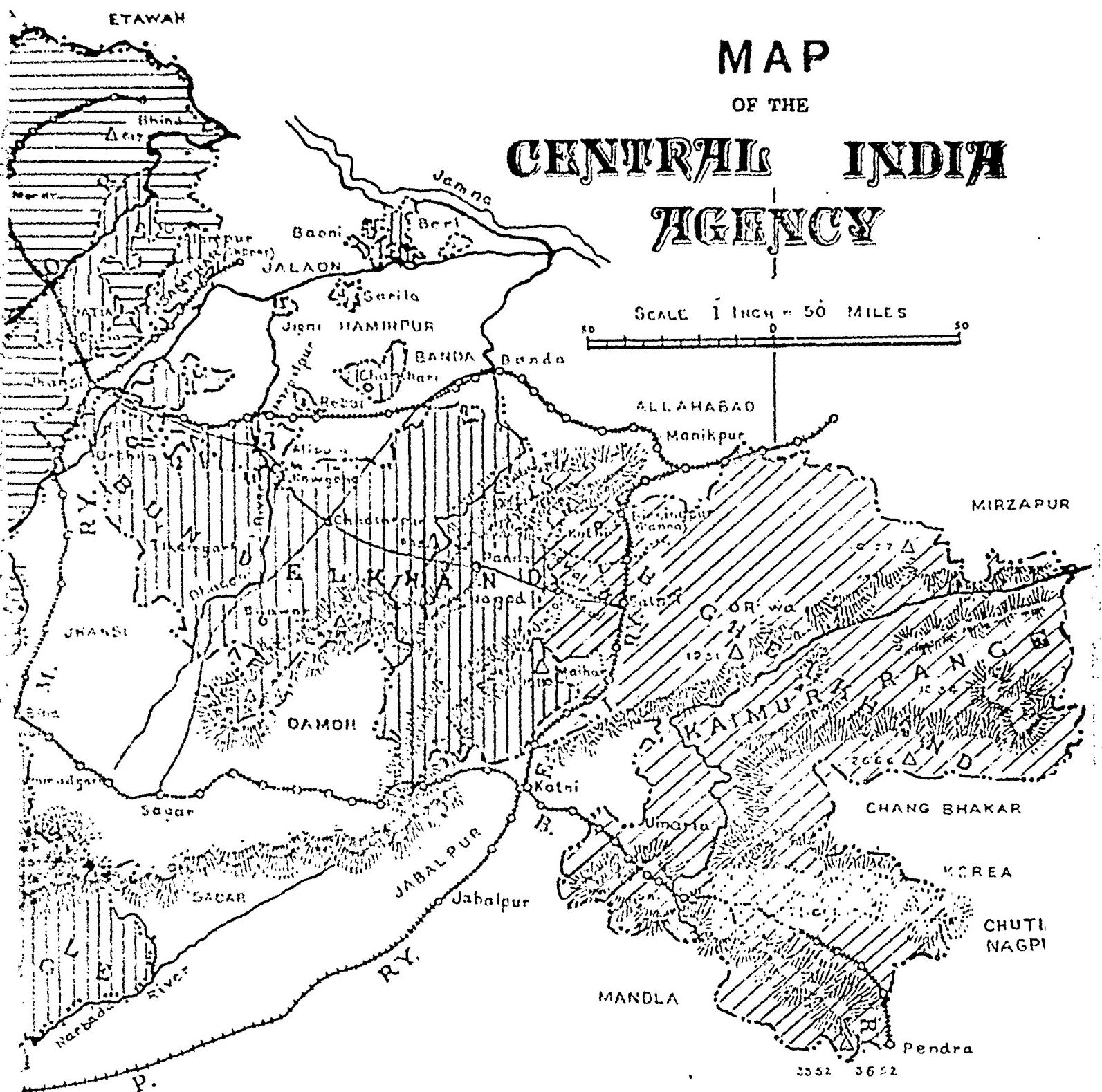
HILLY SHOWN THUS ~~~~~~

N.K.P.

Map shewing proportion of
females to males by Political
charges.

Name	Per cent
Gwalior	88
Indore	90
Bijapurkhand	68
Bhopal	37
Bhopawar	37
Bundelkhand	85
Indore	95
Malwa	95





PROPORTION OF FEMALES TO 100 MALES

BLUE WASH SHOWS EXCESS

OF FEMALES. RED WASH
SHOWS DEFECT OF FEMALES

REFERENCES

80 TO 90



PROVINCE OR STATE BOUNDARY.

AGENCY

90 TO 100



1.BRITISH.....

100 &



2.MALWA.....

3 BUNDELKHAND.....

ME SEA LEVEL

86	Agar	1675
119	Sailana	1847
1617	Himach	1613
1765	Mandsaur	1514
1147	Jaora	1618
2111	Ratlam	1663
1029		
1532		
1045		

in S-T XV and P-T C that the means at his disposal for satisfying the desire are not lavish, especially if we recollect the size of the Agency and the difficulties of communication in most parts.

As regards the natural divisions of the country the Plateau folk are the most instructed. The reason is not far to seek. Most of the towns, and three of the only four large colleges in the Agency are situated upon it.

Among districts the least educated is Bundelkhand, the most learned Indore Residency, which owes its superiority to the fact that it comprises Indore town, Mhow cantonment, and the A.G.G.'s camp within its borders.

Leaving the Christian population and "Others" out of consideration we find that the Jains are much the most educated. This is, as we should expect, seeing that the Jain community is a purely commercial one and that most of its members are very well-to-do.

The Mahomedan community are first as regards knowledge of English.

Female education has not reached a very high standard as yet, as can be seen, since 99·6 of the fair sex are illiterate. Mr. Tulliver's view that "an over 'cute woman is no better nor a long tailed sheep, she'll fetch none the bigger price for that" is evidently also that of the father of daughters in Central India.

Finally we may say that there is plenty of space for the expansion of education in Central India without our incurring the danger which a well-known writer has said is the only result of a complete modern education, that is, to give people "the faculty of thinking wrong on every conceivable subject of importance to them."

As regards languages used Hindi is the chief vehicle for correspondence, Marathi being used by a large section of the ruling class in official work and private letters, while Urdu is chiefly used in Gwalior State, the Mahomedan States of Bhopal and Jaora and our Government offices.

Generally we may say that even if the record is unreliable in its details the gross results may be taken as giving a good idea of literacy in Central India.

97. *Literacy.*—The illiterates in Central India are in such a large majority that I think they may be mentioned before the literate. In the whole Agency there are 97 per cent. of illiterate population taking both sexes together, 95 per cent. of the males being unable to read and write.

Bundelkhand is the most illiterate district, some 97 per cent. being illiterate, Indore Residency being the least backward, the difference between the number of illiterates in Indore Residency and Bundelkhand being 15 per cent.

MALE EDUCATION.

98. *General:*—On this occasion no distinction was made between learners and literate. How far school boys have been returned as educated it is impossible to say, but I think that in all probability a good many have been wrongly placed in this category. We can, however, get an idea of the attitude assumed towards education by different classes and in different parts of the Agency by dividing the literate up into two periods, one 5—15 which we may call the school-going age, and the other 15—20 which we may call the age of further education. This view of the results will also give us some idea of the chances for improvement which exist in different parts of the country and among different classes. The district or class with the greatest inclination to

education being presumably the most likely to advance. Want of 1891 figures makes the return less interesting than it would be.

I would call attention to the fact that the 5—15 period does not include people of 15, they are included in the next period and as "lumping" takes place on the 15th and 16th years the returns are rather too high in the later age.

99. *School-going period.*—In all Central India some 3 per cent. of boys between 5—15 are at school. Of course, if the enumerators have been careful to exclude all who do not actually fulfil the conditions of being able to both read and write, these figures will be lower than the truth. Among the different religions the Jains stand first with 24 per cent. of boys at school, Mahomedans follow with 8 per cent. and Hindus next with 3 per cent.

The Jains it is thus seen are well ahead of the others, a result which is borne out in the other tables.

Animists are not worth considering on this occasion, though when the figures of another Census can be compared there will be much interest in the result.

Among the districts Indore Residency comes out first. This is due to its large urban population, Indore Agency comes next. This seems strange save that the town of Dewas is comparatively a large one and while the total population of the charge is 104,779, the urban population is 15,403 or 15 per cent.

Malwa with its 22 towns comes next, Bundelkhand last. Taking religions and castes together we find that Hindus are most educated in Indore Residency, 9 per cent. attending school. In Bhopal and Bundelkhand only 2 per cent. and 1 per cent. go.

Among Jains Indore Agency shews most school boys, 39 per cent., Bhopawar rather curiously coming second with 38 per cent.

100. *Further Education of Males.*—In all Central India 7 per cent. of the population are literate at 15—20. Jains again stand first with 44 per cent. and Mahomedans second with 19 per cent. The Mahomedans are not so far behind as they were in the earlier period. Hindus shew the same figure as that for Central India. Animists shew about 3 per 1,000 or three times as many at the earlier period, this is no doubt due to the fact that such education as the Animists get is to a great extent received at a late age.

Among the districts Indore Residency comes first and Indore Agency some 7 per cent. behind, is second, Gwalior and Bundelkhand being last. The highest proportion of educated Jains is found in Indore Agency, 79 per cent. Bhopal is first as regards Mahomedans in this period with 22 per cent.

Animistic figures just rise to 1 per cent.

As regards the second period all are not, of course still learning, as many no doubt consider their education over by 15 or so. Still a large number are still at school or college, and the figures can tell us something.

101. *English.*—English is not much studied at the earlier periods as might be expected, only 14 persons in 10,000 learning it between 5—15, while 56 per 10,000 are found at the later age.

153—IX-2.

152—VIII-2.

" " "

" " "

153—IX-4.

152—VIII-4.

153—IX-2 & 4

Mahomedans are to the fore in the acquisition of English some 4 per 1,000 learning while in the later period there are 24 per 1,000.

Jains are next but some way behind with 3 per 1,000 in the earlier period and 10 per 1,000 in the later. Hindus come last with only 1 per 1,000 and 4 per 1,000 in each period respectively.

The Mahomedan population is more educated generally than the Hindu. English is not of much use to the Jain community in their ordinary business which accounts for the small percentage of this class who care to study the language.

102. Natural Divisions.—The Plateau stands first with 7 per cent. of literate, some 3 per cent. better than the other divisions. This is no doubt, due to the large proportion of urban population which is comprised in this tract. I should have expected a greater difference between the Hilly tracts and the Plateau, but the fact that a certain amount of other country had to be included in the Hilly tracts in order to prevent the sub-divisions being too finicking has raised the average of literacy in this tract.

The 15—20 period is everywhere that which shews most literate. The large rise, 45 per cent. in the female figures of the Hilly tracts between the 10—15 and 15—20 periods is noticeable.

The general result we notice is that the West of the Agency is better educated than the East or South.

103. District figures.—The Indore Residency comes first with 17 per cent. of literate males. This position is due to the towns comprised in the charge. The charge is a small one but contains Indore town, Mhow cantonment, and the A. G.-G.'s camp, all of which raise the literacy considerably. There are also many schools which attract a large number of people. If we subtract the literate European population it only lowers the literacy by one per cent., shewing that it is the native population who raise the standard. Indore Residency maintains its lead at all the age-periods. The greatest number of literates is returned at 20 and over.

Indore Agency comes next. There is, however, a fall of 8 per cent. as compared with Indore Residency only 9·6 being literate.

The 20 and over period has here also the largest return of literates, but the difference between it and the 15—20 age is trifling.

Malwa with its 22 towns comes next with 7 per cent., Bhopal following with 6 per cent. and Bundelkhand coming last with only 3 per cent. Except in Indore Residency and Agency and Bhopal the greatest number of literates are found in the 15—20 period. This peculiarity is due to the colleges which exist in Indore as well as the position of Indore town as the headquarters of a very large State. In the case of Indore Agency there is only one town Dewas where education can be had which causes concentration there. Bhopal, as the only important Mahomedan town in the Agency, naturally attracts people belonging to that religion.

Indore Residency is well ahead in literacy in English. But the large European population of Mhow, which affects the English figures must be borne in mind. Some 4 per cent. know English.

155—XIII-10.

Malwa is second on the list in this respect but cannot shew even 1 per cent., a big drop. Baghelkhand is last.

In all cases it is the 15—20 age that has most literates. There is no doubt that after learning English a large number of students go away in search of work, which causes a fall in the figures for 20 and over.

" " "

" " 6

104. Male Education by Religions.—I will now consider the Male figures for each religion except Christians and "Others." The Jains come out top easily with 36 per cent. of literate males. It must be remembered in this connection that the Jain community of Central India is entirely mercantile, and to be able to read and write is essential to the proper conduct of their business. They are also a very wealthy class who appreciate the benefits of education, as we have already seen in the section on school-going and higher education. Next to the Jains come the Mahomedans with 13 per cent. of literate males. Here again it must be borne in mind that the Mahomedans of Central India are connected only with the ruling section of certain communities, and are for that reason generally educated. A glance at the urban and rural distribution of Mahomedans in Central India shows this. Hindus form the bulk of the Central Indian population, which is, moreover, agrarian and not much given to education, a fact that accounts for the small proportion of its literate population to the whole population, only 5 per cent. The jungle tribes come last. Such education as they have received is chiefly through the military schools and missions, even so only 2 persons in 10,000 can read and write. Christians and "Others" shew a high percentage of literate on account of the number of Europeans in the first class and of Parsis in the second—as they are aliens I do not propose to consider them in detail.

150—III-3.

" —IV-3.

" —II-3.

151—V-3.

" —VI, VII-3.

FEMALE EDUCATION.

105. General.—The inaccuracy of the female figures is so marked that I think it is useless to go into them in any detail. In all Central India only 3 per cent. of the female population is literate.

150—I-4.

If the age-periods are examined we see a remarkable drop at the 20 and over period from 80 literates per 10,000 to 4.

This points, I think, to the fact that female education is a very modern institution and did not touch those of a later generation.

The figures shewing the rate of females to males is curious. We have 13 literate females to 100 males at 0—10, 6 at 10—15, 8 at 15—20 and 5 at the last period.

" " 19.

In English they are more proportionate in the first two age-periods and the last.

" " 21.

The Plateau land shews 4 per 1,000, the Lowlying 2 per 1,000 and the Hilly tracts 3.

154—XI-11.

Even making allowances for mission establishments where the standard of female literacy is extraordinarily high, I can still hardly believe these figures are near the truth.

Among the different religions the Mahomedans stand first. This is to be expected as both the objection to female education and the feeling against admitting blue-stocking-hood is less pronounced than it is among Hindus.

106. *School-going and further Education Periods.*—Here the figures are peculiar. Baghelkhand, a very backward district in education generally, comes out first with a remarkable return of literate females. Bhopal which in general education of females heads the list comes in these two periods last of all.

Only 3 women per 10,000 in all Central India learn English.

The difference between Mahomedan, Hindu and Jain women in this matter is remarkable and I cannot account for it.

Thus Hindus shew 3 females per 100,000 knowing English at the earlier period and 7 at the later. Jains shew none at all at the earlier and 20 at the later. Mahomedans, however, shew 2 in 100,000 at the earlier period and 29 at the later.

It is impossible to account for the way the figures fall.

The Animists know no English.

107. *Compared with other Provinces.*—If we compare the figures for Central India with those for other places in 1891 we see that Coorg returned 15·6 per cent. of literate males, 1·4 per cent. of females, the Panjab 7·4 per cent. males, not 1 per cent. females. The Panjab Native States 5·9 per cent. males, but not 1 per cent. females. Bengal Native States 11 per cent. males literate but not 1 per cent. females.

108. *Education by Selected Castes.*—It is not possible to compare these figures with any in 1891. The castes here treated of were selected from those returned at the last Census as being indigenous to Central India or otherwise of importance.

I have not considered the Animistic tribes in this section. They only boast of 246 literate people in some 900,000, and to have gone into the literate figures of each tribe separately would have been waste of time.

The Subsidiary Table XIV which deals with this subject should be read thus :—

Column 2 shews the proportion of literates in any caste relatively to the total number of literates in Central India.

Columns 3 and 4 shew the same relation for each sex. Column 5 to 19 shew what proportion of the entire number of literates in each caste are literate in various languages. While Columns 20, 21 and 22 shew the proportion of illiterates in the whole caste and in each sex.

We will first examine the male figures.—

Among every 100 literates in Central India the Shaikh community come first with 21 per cent. of literates, Rajputs next with 15 per cent., Oswal Jains third with 9 per cent., Pathans and Agarwal Banias fourth with 8 per cent., Mahesris next with 6 per cent., Marathas with 5 per cent., Jijotia Brahmans with 4 per cent., also Saraogi Jains and Shrigodes with 3 per cent., the rest making up 17 per cent. The Mahomedan thus lead the way. The Brahmans would have stood higher had the Dakshani been included, but though numerous in Central India they are foreigners and were, therefore, not taken.

As regards females the Mahomedans are again first. There are 57 per cent. of literate women among the Shaikhs, 13 per cent. among Saiyads and 5 per cent. among Pathans. Among Hindus only Rajputs and Marathas can shew any considerable number, viz., 10 per cent. and 4 per cent. respectively.

156—XIV-4.

109. *Percentage of Literate on the total caste number.*—In this case each language will be taken separately.

Hindi.—The Shrimali Brahmans assert their superiority in this instance with 22 per cent. literate. Saraogi Jains follow with 21 per cent., Mahesri Banias with 20 per cent., Shrigodes with 18 per cent., Oswal Jains with 14 per cent., Agarwāl Banias with 13 per cent. and Oswal Hindus with 8 per cent. The rest shew no figures of any consequence.

,, „—8.

There is, it will be seen, a difference of some 4 per cent. between the Shrigode and Shrimali Brahmans, while the backwardness of the Hindu Oswals, as compared with their Jain caste fellows, with whom there is a considerable amount of caste intercourse, is marked, some 13 per cent. in fact.

Separate consideration of the sex figures shews that Jain Saraogis come out first with 38 per cent. of literate males, Shrigode following with 37 per cent. Mahesris and Shrimalis are third with 34 per cent., Oswal Jains shewing 28 per cent. Only Shrimali Brahmans, and Saraogi Jains can shew 1 per cent. among females.

,, „—9.

,, „—10.

Urdu.—Mahomedans naturally take the lead in this case. Taking both sexes together Saiyads shew 7 per cent. knowing Urdu, Shaikhs about the same, Moghals 4 per cent., and Pathans 3 per cent. Among Hindus only Mahesri Banias seem to study the language and they only shew 1 per cent.

,, „—11.

Taking males and females separately Shaikhs come first among males with 12 per cent., Saiyads next with 11 per cent., Agarwals shew 2 per cent.

,, „—12.

,, „—13.

Marathi.—Both sexes together Marathas come first with 6 per cent., Dhangars following with 5 per cent. and Shrigode coming next with 2 per cent.

,, „—14.

Among males, Marathas lead with 11 per cent., Dhangars coming next with 9 per cent. and Shrigode third with 4 per cent. None of the female figures reach 1 per cent. The position of Dhangars is peculiar, if we consider the low *status* of the caste. I can only suppose their connection with the ruling chief of Indore and their employment in the State army and elsewhere has caused them to turn their attention to education more than they would have done otherwise.

,, „—15.

,, „—16.

English.—Here the figures are very low. Both sexes together, only Saiyads and Marathas shew over 1 per cent. Among males Saiyads shew 2·4 per cent., Marathas 2·2 per cent. None shew as much as 1 per cent. in female figures.

,, „—5.

,, „—6.

,, „—7.

110. *Literacy among selected castes.*—Generally then' we find that the priestly and trading castes are to the fore as regards education, which after all is what one would expect. If we combine them in classes we find professional and commercial combined give 8 per cent. of literate, priests 2 per cent. and agricultural 1 per cent.

The difference between the Hindu and Jain members of the same community is very interesting and striking ; also the curious predominance of the Dhangar caste due to its state connection.

111. *Languages*.—I will now examine the languages used, taking male figures first.

Hindi as might be expected comes first. Jains, and curiously enough Christians heading the list. This prominence of Christians is due to the teaching of the mission schools. The returns shew that these Hindi knowing Christians are found chiefly in Indore and Bhopawar, where there are mission establishments.

Urdu is the next most used tongue, and that chiefly by Mahomedans.

Marathi is last in point of numbers, due to its being only the language of a ruling section of the population. It may be said that practically no one uses Marathi except those whose own vernacular it is. And most of those returning it as their literate language are Dekhani Brahmans. Christian figures are high in this case also and for the same reason as before.

We may dismiss the female figures in a few words.

The Christian figures are very high in Hindi chiefly due to mission returns. Jains come next.

In Urdu the Mahomedan women take the lead. It will be noticed that for 22 Hindu women who know Hindi 130 Mahomedan women know Urdu.

In Marathi the Christians of the Mission schools raise the average.

The class shewn as "Other languages" consists mainly of Gujarathi, which is used by the Parsi and Bohra community. Marwari no doubt also swells the numbers of literate. Both are literate to a considerable degree, the females going to school.

To get some idea of these figures we may take the returns for Parsis who shew 71 per cent. literate persons, 74 per cent. males and 70 per cent. females.

English.—Leaving the Christian community who are mostly English out of consideration, the proportion of those who know English is not large, only 25 males in 10,000, and of women a negligible quantity. Mahomedans come first in both male and female figures, Jains second and Hindus next. Animists as might be expected know little or nothing.

The large return of English knowing people under "Others" is due to the Parsi community who all know the language.

112. *Means of Education*.—I have given a condensed return of the schools in Central India in S.-T.-XV, a full return by States will be found in the Provincial Volume.

There are in all Central India 888 institutions of sorts for teaching, among them there are 27 "Rote Schools," i.e., where the Kurān or Vedas, as the case may be, are learned by heart by rote. This leaves 861 schools proper, or one school per 100 square miles in all Central India. In the Eastern part of the Agency there are 5 schools per 1,000 square miles and in the Western 13.

To the total population the ratio is one school to every 10,000 people, in the eastern portion it is 4 schools to every 10,000, and in the west 13 schools to 100,000 of population. Taking the population between 5 and 20 as the age that uses these institutions there are 3 schools per 10,000 people in all Central India, 1 in the East, and 4 in the West. The mission establishments

play some part in education, ,
 Presbyterian Mission which has stations at Indore, Mhow, Dhar, Ratlam, Ujjain, Nimach, Jaora and Amkhut (Ali-Rajpur). There is one College which is situated in Indore. In other stations there are schools of various standards, High schools, Primary, Middle and Secondary, besides Industrial schools and Sunday schools. One feature of the Mission schools is that they educate girls as well as boys. The attendance seems from the report to vary considerably. Thus the Mhow school in 1901 reports 140 pupils on the roll and a daily average attendance of 125. The Indore schools report an enrolled attendance of

Vernacular schools	...	...	189
High ,,	...	...	141
College ,,	...	...	24
			—
Total	...	...	354
			—

The average actual attendance amounted to 78 per cent. in the High school, and 66 per cent. in the Vernacular.

The Friends Mission at Nowgong, and the Missions at Sihor and elsewhere (v. Chapter IV) all have schools but not on so large a scale.

113. *Progress of Education.*—In Subsidiary-Table XVI has been collected so far as was possible information relative to examinations passed in the last ten years as returned in the administration reports. There is no need to go into the figures.

Subsidiary Table I.

Province:—Central India Agency.

Education by Age and Sex.

All Religions.

AGE-PERIODS.	NUMBER IN 10,000.						NUMBER IN 10,000 LITERATE IN.								NUMBER IN 10,000 LITERATE IN ENGLISH.			FEMALES TO 10,000 MALES.							
	Literate.			Illiterate.			Hindi.		Urdu.		Marathi.		Other Languages.		Total.		Males.		Females.		Literate.		Illiterate.		Literate in English.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21				
0—10	...	57	97	14	9,943	9,903	9,986	73	17	12	1	12	7	40	9	2	4	1	1,374	9,411	2,693				
10—15	...	293	486	40	9,707	9,514	9,960	326	27	75	4	75	2	210	5	13	21	4	630	7,963	1,352				
15—20	...	442	755	80	9,558	9,245	9,920	570	58	111	22	74	2	40	4	33	55	5	864	9,194	761				
20 & over	...	374	717	4	9,626	9,283	9,999	611	19	98	11	53	1	67	2	24	44	4	407	10,890	854				
Total	...	301	554	35	9,699	9,546	9,985	396	20	77	9	49	1	45	2	10	35	3	597	10,004	926				

Subsidiary Table II.

Religion: Hindu.

0—10	...	55	94	13	9,945	9,906	9,987	77	12	7	9	15	7	3	...	1	1	...	1,268	9,239	46
10—15	...	277	454	35	9,723	9,546	9,965	331	30	35	2	92	2	12	5	9	17	1	560	7,696	233
15—20	...	414	709	60	9,586	9,291	9,940	590	53	50	4	78	2	26	1	24	46	1	715	8,948	138
20 & over	...	326	635	22	9,674	9,365	9,978	520	19	47	1	63	1	33	4	14	27	4	362	10,916	140
Total	...	270	501	25	9,730	9,499	9,975	402	22	87	2	58	2	23	4	12	23	3	474	9,921	149

Subsidiary Table III.

Religion: Jain.

0—10	...	389	771	18	9,611	9,229	9,982	721	18	35	...	2	1	12	...	3	6	...	237	11,130	...
10—15	...	1,840	3,268	82	8,160	6,732	9,918	3,097	80	62	2	17	...	96	4	26	47	...	204	11,960	...
15—20	...	2,401	4,485	125	7,599	5,515	9,875	4,227	120	109	2	44	...	2,104	4	54	102	2	257	16,390	172
20 & over	...	2,366	4,409	98	7,634	5,591	9,902	4,176	93	48	1	18	...	249	4	33	62	...	201	15,956	...
Total	...	1,924	3,612	82	8,076	6,388	9,918	3,418	79	53	1	18	...	185	3	29	54	...	209	14,228	82

Subsidiary Table IV.

Religion: Musalman.

0—10	...	103	179	21	9,897	9,821	9,979	59	4	104	10	2	5	15	7	1	2	...	1,204	1,179	...
10—15	...	746	1,309	92	9,254	8,691	9,908	318	9	811	38	15	...	150	47	39	71	5	610	9,866	5
15—20	...	1,199	1,923	368	8,801	8,077	9,632	524	21	1,167	319	45	2	231	31	144	241	29	1,662	10,363	1,030
20 & over	...	1,003	1,737	191	8,997	8,263	9,809	404	13	893	172	25	4	503	19	61	104	20	1,032	10,813	1,769
Total	...	795	1,379	160	9,205	8,621	9,840	333	11	743	130	21	5	335	20	55	92	14	1,070	10,526	1,424

Education by Age and Sex.

Religion: Animistic.

AGE.	NUMBER IN 10,000.						NUMBER IN 10,000.						NUMBER IN 10,000 LITERATE IN ENGLISH.			FEMALES TO 10,000 MALES.					
	Literate.			Illiterate.			Hindi.		Urdu.		Marathi.		Other Languages.	Total.	Males.	Females.	Literates.	Illiterate.	Literate in English.		
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	10	20	21	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
0-10 ...	2	4	...	9,998	9,996	10,000	3	...	...	...	...	...	...	...	...	1	...	222	9,995	...
10-15 ...	9	15	...	9,991	9,985	10,000	12	...	1	...	...	...	...	...	...	1	...	190	8,639	...
15-20 ...	16	32	1	9,984	9,968	9,999	29	1	1	2	...	310	9,969	...
20 & over ...	12	24	...	9,988	9,976	10,000	22	...	1	1	1	...	146	10,403	...
Total ...	9	19	1	9,991	9,981	10,000	17	...	1	1	1	...	188	10,012	...

Subsidiary Table VI.

Religion: Christian.

0-10 ...	2,897	3,084	2,709	7,103	6,916	7,291	1,205	1,239	57	...	43	43	129	43	1,754	1,965	1,542	8,714	10,497	7,810
10-15 ...	4,509	5,270	3,930	5,491	4,730	6,070	1,972	1,646	81	...	81	267	837	161	2,873	3,108	2,695	9,794	16,857	11,391
15-20 ...	6,003	6,610	5,294	3,997	3,390	4,706	2,516	1,882	268	117	100	352	1308	352	4,267	4,496	4,000	6,852	1,188	7,611
20 & over ...	7,366	7,979	5,433	2,634	2,021	4,567	609	1,133	133	86	61	187	666	375	6,685	7,530	4,018	2,159	7,165	1,033
Total ...	6,205	7,085	4,455	3,795	2,915	5,545	885	1,322	127	51	62	180	644	250	5,272	6,340	3,146	3,159	1,574	2,494

Subsidiary Table VII.

Religion: Others.

0-10 ...	1,977	1,883	2,106	8,023	8,117	7,894	130	88	227	...	...	176	1461	1,886	317	357	263	8,276	7,200	5,451
10-15 ...	5,938	5,963	5,845	4,062	4,037	4,155	1,180	421	559	105	62	105	4472	5,162	2,148	3,043	631	5,833	6,400	1,225
15-20 ...	5,147	6,056	3,858	4,853	3,944	6,142	944	551	666	...	...	...	4666	3,622	1,791	2,889	236	4,495	10,986	577
20 & over ...	5,205	5,857	3,587	4,795	4,143	6,413	1,573	272	794	36	51	...	3897	3,406	1,584	2,061	399	2,463	6,221	777
Total ...	4,680	5,261	3,503	5,320	4,739	6,497	1,262	279	675	30	40	50	3629	3,243	1,426	1,947	369	3,290	6,774	937

Subsidiary Table VIII.

Education by Age, Sex and Agencies.

AGENCY.		LITERATE PER 10,000.					
		5-15—School going Age.		15-20—Further Education.			
		Males.	Females.	Males.	Females.		
1	2	3	4	5	6		
Gwalior Residency—							
All Religions	...	320	14	627	26		
Hindus	...	289	10	577	20		
Jains	...	1,870	24	2,914	107		
Musalmans	...	1,176	72	2,077	110		
Christians	...	3,184	2,714	6,000	6,429		
Animistics	...	28	...	65	3		
Indore Residency—							
All Religions	...	1,122	201	2,132	187		
Hindus	...	962	88	1,984	75		
Jains	...	3,599	249	6,651	138		
Musalmans	...	1,300	193	2,187	211		
Christians	...	8,232	7,750	7,519	5,959		
Animistics	...	26	...	107	...		
Baghelkhand Agency—							
All Religions	...	339	88	718	169		
Hindus	...	418	114	841	215		
Jains	...	1,304	638	4,727	429		
Musalmans	...	725	36	1,589	29		
Christians	...	4,706	3,077	7,500	6,000		
Animistics	...	11	...	50	...		
Bhopal Agency—							
All Religions	...	246	6	774	112		
Hindus	...	209	4	655	12		
Jains	...	1,449	38	3,750	114		
Musalmans	...	653	21	2,286	1,195		
Christians	...	5,000	1,818	1,818	3,833		
Animistics	...	1	...	3	2		
Bhopawar Agency—							
All Religions	...	325	11	826	23		
Hindus	...	461	12	1,108	29		
Jains	...	3,857	123	6,263	124		
Musalmans	...	707	56	1,808	116		
Christians	...	682	233	3,913	588		
Animistics	...	6	...	7	...		
Bundelkhand Agency—							
All Religions	...	206	11	507	23		
Hindus	...	190	9	475	22		
Jains	...	922	18	2,720	42		
Musalmans	...	428	28	806	46		
Christians	...	7,911	6,000	8,571	8,000		
Animistics	...	16	...	33	...		
Indore Agency—							
All Religions	...	815	25	1,321	62		
Hindus	...	829	21	1,288	58		
Jains	...	3,918	368	7,903	299		
Musalmans	...	532	29	1,056	81		
Christians		
Animistics	...	23	...	...	...
Malwa Agency—							
All Religions	...	455	27	927	47		
Hindus	...	328	12	690	22		
Jains	...	3,048	47	5,294	146		
Musalmans	...	987	103	2,005	179		
Christians	...	5,098	1,993	5,243	4,821		
Animistics	...	4	...	18	6		

Education by Age, Sex, and Religion.

RELIGION.	LITERATE PER 10,000.									
	5—15 School-going Age.		15—20 Further Education.							
	Males.	Females.	Males.	Females.						
1	2	3	4	5	6					
Central India—										
All religions	344	35	755	76				
Hindus	325	31	710	61				
Jains	2,448	58	4,485	126				
Musalmans	844	67	1,923	368				
Christians	5,702	4,188	6,611	5,294				
Animistics	11	...	32	1				
Others	5,480	5,098	6,056	3,858				
English—										
All Religions	14	3	56	5				
Hindus	11	3	45	1				
Jains	30	...	103	2				
Musalmans	39	...	244	29				
Christians	3,505	2,630	4,497	4,000				
Animistics	1	...	2	...				

Subsidiary Table X.

Education by Age, Sex and Agencies.

AGENCY.	LITERATE PER 10,000.									
	0—10.		10—15		15—20.		20 and over.		All ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
1. Gwalior Residency ...	87	5	475	18	627	26	501	9	415	10
2. Indore Residency ...	387	90	1,486	238	2,132	187	2,186	126	1,775	135
3. Baghelkhand Agency,	95	39	438	87	718	168	603	58	457	68
4. Bhopal Agency ...	39	2	401	9	774	111	870	72	620	54
4. Bhopawar Agency ...	115	3	459	16	826	23	803	16	601	14
6. Bundelkhand Agency,	45	3	296	15	507	23	420	12	331	11
7. Indore Agency ...	372	9	968	34	1,079	62	1,095	17	965	21
8. Malwa Agency ...	161	11	629	37	927	45	922	34	731	31
Total for Central India...	98	14	486	40	755	76	717	36	554	35

Subsidiary Table XI.

Education by Age, Sex and Natural Divisions.

NATURAL DIVISIONS.	LITERATE PER 10,000.										
	0—10		10—15		15—20		20 AND OVER.		ALL AGES.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	
				All Religions.							
Plateau	...	120	14	515	41	835	82	947	47	705	43
Low-lying tracts	...	89	15	520	32	685	43	515	24	431	25
Hilly tracts	...	75	15	373	51	719	117	616	29	465	36
				Hindus.							
Plateau	...	102	5	403	17	679	25	734	16	551	15
Low-lying tracts	...	84	15	498	31	657	42	490	23	416	24
Hilly tracts	...	102	24	485	76	909	178	756	39	587	53
				Jains.							
Plateau	...	782	18	3,540	74	4,785	120	4,924	116	4,006	92
Low-lying tracts	...	580	11	2,104	45	2,989	112	2,419	51	2,079	47
Hilly tracts	...	1,083	30	3,808	203	5,621	197	5,601	92	4,496	97
				Musalmans.							
Plateau	...	177	24	1,329	112	2,140	562	2,113	294	1,623	27
Low-lying tracts	...	228	25	1,546	81	1,602	89	22	43	967	5
Hilly tracts	...	110	8	918	32	1,607	66	1,351	39	1,061	34
				Animistics.							
Plateau	...	11	...	24	...	38	2	42	...	32	...
Low-lying tracts	...	3	...	11	...	52	3	16	1	16	...
Hilly tract	...	1	...	13	...	24	...	18	...	14	...
				Christians.							
Plateau	...	3,624	3,064	5,358	4,178	5,483	5,385	7,945	5,822	7,174	4,776
Low-lying tracts	...	1,259	1,383	6,053	3,023	8,229	8,000	7,996	4,817	6,553	3,790
Hilly tracts	...	2,895	...	870	589	5,000	...	8,654	5,000	5,124	2,223

English Education by age, Sex, and Natural Divisions.

LITERATE PER 10,000.

NATURAL DIVISION.	1	LITERATE PER 10,000.									
		0-10.		10-15.		15-20.		20 & over.		All Ages.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	2	3	4	5	6	7	8	9	10	11	
All Religions—											
Plateau	7	3	29	9	95	11	86	8	63
Lowlying tracts	3	...	22	1	38	1	16	1	16
Hilly tracts	1	...	3	...	12	...	9	...	6
Hindu—											
Plateau	4	...	22	1	73	1	51	1	39
Lowlying tracts	3	...	16	1	28	1	11	...	12
Hilly tracts	1	...	3	...	16	...	8	...	6
Musalman—											
Plateau	34	...	54	1	298	48	144	33	118
Lowlying tracts	2	...	167	...	245	2	39	...	64
Hilly tracts	10	...	32	...	51	1	33
Jain—											
Plateau	8	...	54	...	101	...	69	...	59
Lowlying tracts	29	...	138	...	55	...	49
Hilly tracts	37	...	44	20	36	...	30
Christian—											
Plateau	2,384	1,670	3,284	2,911	4,386	4,017	7,706	4,102	6,665
Lowlying tracts	6,294	1,064	3,290	1,395	4,839	5,333	6,367	3,717	4,823
Hilly tracts	1,316	...	4,348	529	5,000	...	6,346	300	3,554

Subsidiary Table XIII.

AGENCY.

English education by Age, Sex and Agencies.

1. Gwalior Residency	...	...	6	1	26	2	43	2	17	1	18	1
2. Indore Residency	...	...	56	24	237	79	557	55	480	36	382	39
3. Baghelkhand Agency	...	...	...	...	5	...	15	1	9	1	7	1
4. Bhopal	"	...	...	1	...	4	...	52	54	40	24	40
5. Bhopawar	"	...	...	1	...	10	...	31	...	27	1	20
6. Bundelkhand	"	...	...	1	...	8	...	20	...	13	1	4
7. Indore	"	...	...	3	...	29	...	85	3	51	...	42
8. Malwa	"	...	...	3	2	24	5	64	4	46	8	53
Total Central India	...	4	21	21	4	51	12	42	6	33	3	

Subsidiary Table XI.V.

Education by Selected Castes, Tribe or Race.

SELECTED CASTE, TRIBE OR RACE.

PROPORTION PER 10,000 OF LITERATES ON CORRESPONDING PROVINCIAL TOTAL OF LITERATE.

PROPORTION PER 10,000 ON CASTE TOTAL OF PERSONS LITERATE IN

ENGLISH.

HINDI.

Proportion per 10,000 of Literates.

SELECTED CASTE, TRIBE OR RACE.	PROPORTION PER 10,000 ON CASTE TOTAL OF PERSONS LITERATE IN												PROPORTION PER 10,000 ON CASTE TOTAL OF PERSONS LITERATE IN																
	ENGLISH.			HINDI.			URDU.			MARATHI.			OTHER LANGUAGES.			ENGLISH.			HINDI.			URDU.			MARATHI.				
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	1	2	3	4	5			
Ajna	...	12	12	3	5	5	37	53	49	47	85	85	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1		
Bania Agarwall	...	761	793	204	39	71	2,440	2,440	49	47	178	178	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15		
" Maheri	...	570	603	66	30	52	2,040	3,446	30	105	105	105	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	
" Oswal	...	68	72	2	21	36	830	1,451	4	17	29	29	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	
Bhat	...	139	139	25	25	36	352	662	8	4	7	7	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	
Drahmin Jijotia	...	448	464	164	2	4	624	1,163	26	14	26	26	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	
" Shrigodo	...	331	349	19	51	102	1,853	3,696	13	20	40	40	218	436	138	138	138	138	138	138	138	138	138	138	138	138	138	138	
" Shrimati	...	62	64	23	31	55	2,184	3,435	101	45	78	78	58	102	250	250	250	250	250	250	250	250	250	250	250	250	250	250	250
Bhangar	...	83	85	42	60	86	4	145	259	9	9	40	40	512	883	40	40	40	40	40	40	40	40	40	40	40	40	40	40
Gelot	...	163	163	9	1	1	...	...	73	134	5	5	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Gujar	...	78	83	7	2	2	...	...	574	1,091	6	6	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Joshi	...	78	83	7	2	2	...	...	574	1,091	6	6	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Katdeva	...	5	5	5	5	5	...	...	19	35	...	...	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Khanger	...	34	36	1	1	1	...	...	76	150	6	6	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11
Maratha	...	528	528	407	117	222	12	533	1,010	68	50	98	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Rajput	...	1,649	1,630	1,004	6	11	...	209	393	16	13	24	6	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	
Sondhia	...	14	14	2	...	...	...	12	22	3	2	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total Hindu	...	4,826	4,690	1,984	10	10	1	302	581	14	14	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25		
Oswal	...	943	985	218	18	35	...	1,472	2,845	39	18	35	35	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	
Barangi	...	398	412	157	38	70	5	2,106	3,790	101	47	86	86	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	
Total Jain	...	1,341	1,807	375	22	43	...	1,611	3,063	52	24	47	47	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	
Morghal	...	114	116	74	43	77	...	218	381	6	388	670	22	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Pathan	...	833	854	481	24	45	...	163	313	8	246	483	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	
Saiyad	...	502	453	1,365	143	246	23	257	454	27	752	1,149	289	19	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34
Sheikh	...	2,385	2,120	5,741	49	78	17	194	362	15	736	1,202	240	11	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Total Musalmans...	...	3,834	3,613	7,661	48	84	11	180	364	13	549	918	164	10	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18
Grand Total	...	10,000	10,000	10,000	20	36	3	325	807	15	161	261	40	24	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46

Means of Education.

Part of the C. I. Agency.	AGENCY.	ENGLISH.			Vernaculars.	Other Schools.	TOTAL.	REMARKS.
		B. A. and F. A.	Entrance.	Other Standards.				
1	2	3	4	5	6	7	8	9
State, Government and Private Schools and Colleges.								
Eastern.	Baghelkhand	...	2	2	61	2	67	
	Bundelkhand	...	5	2	36	11	54	
Total Eastern		...	7	4	97	13	121	
Western.	Gwalior State	...	2	3	331 ^c	...	355	o Including nine Girl Schools.
	Indore State	...	1	4	34	10	52	
	Bhopal Agency	...	2	3	29	17	54	o Including one Girl School.
	Bhopawar "	...	1	13	63	9	89	
	Indore "	...	1	3	58 ^a	7	69	o Including one Girl School.
	Malwa "	...	2	3	71	47	123	
Total Western		...	13	47	589	90	742	
Total State, Government and Private Schools,		3	20	51	686	103	863	
Mission Schools and Colleges.								
Eastern....	Bundelkhand	...	1	...	...	...	1	
	Gwalior State	...	...	1	2	3	3	
Western.	Indore State	...	4 ^b	2	4	...	11	o Including one Girl School.
	Bhopawar Agency	...	...	...	2	2	2	
Total Western		...	4	4	13	1	23	
Total Mission Schools etc.,		1	5	4	13	1	24	
Total Schools and Colleges existing in Central India.		...	25	55	699	104	887	

TABLE XVI.

Statement shewing the number of students appeared and passed during the last ten years.

YEAR.	STUDENTS PASSED IN THE EXAMINATION OF												REMARKS.	
	B. A.		F. A.		ENTRANCE.		MIDDLE (C. I.)		MIDDLE VERNACULAR.		TOTAL.			
	Sent up.	Passed	Sent up.	Passed.	Sent up.	Passed.	Sent up.	Passed.	Sent up.	Passed	Sent up.	Passed		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
1890-91	...	...	6	1	81	28	238	133	...	...	325	162	
1891-92	...	...	17	8	122	43	303	not known	...	...	442	51	
1892-93	...	...	9	7	57	25	295	do	...	...	361	32	
1893-94	6	5	65	not known	221	not known	371	170	...	...	663	391	
1894-95	3	2	64	20	125	41	307	not known	76	43	575	106		
1895-96	15	8	63	36	70	34	497	do	57	21	702	99		
1896-97	32	16	59	26	106	40	167	105	59	24	423	211		
1897-98	16	8	14	10	72	37	207	153	55	10	364	218		
1898-99	14	6	23	8	115	not known	256	158	60	32	468	172		
1899-1900	13	5	36	22	38	20	297	176	65	16	449	239		
Total ...	99	...	356	...	1,007		2,938		372		4,772		{ The figures shewn under B. A. F. A. and Entrance belong to Gwalior State.	

CHAPTER VI.

THE LANGUAGES OF CENTRAL INDIA.

114. Introductory:—The record with which we deal in this Chapter is given in Imperial Table X. It was returned in column 13 of the schedule.

When I was on tour I found that the ideas held by people as to what ought to be written down in this column were varied. As often as not the language of polite society was written in, whereas inquiry shewed that it was in no sense the real every day speech of the person against whose name it was recorded, but only a school-acquired tongue. In one political charge I found that distinct orders had been given to record "Hindi" only as the local form of speech!

These doubts were set at rest by issue of instructions to enter in column 13 the language or dialect actually spoken by a man in the bosom of his own family. The results have been satisfactory, such few difficulties as we met with being as a rule easily adjusted on reference to the locality which returned them.

The languages here treated of are only those which can rightly claim connection with Central India, as being of local origin, or habitually spoken by large numbers of the population. Three families are represented, the Indo-European, Dravidian and Munda.

Hindi is the stock from which most of them are derived. This name is usually employed as a generic term to denote all the languages spoken in the tract bounded on the north by the Himalayas, on the south by the Narbadā, on the east by the Mahānanda, often written Mahānadi, and on the west by the Panjab.

These Hindi languages we may divide into three groups corresponding with the old *Prakrits* from which they are derived. Diagrammatically we may represent them thus :—

Indo-European family.

(Aryan sub-family).

Western group.

(Sauraseni).

Eastern Group.

(Māgadhi).

Central Group.

(Ardha-Māgadhi).

N. B.—Sauraseni and Māgadhi were not the only prakrits of the west and east, or even the chief, and are merely given as types.

In Central India there are no languages belonging to the Eastern Group, but both the other groups are represented.

Before, however, turning to the actual records of the groups of languages met with and considering them in detail I intend to give a brief sketch of their general distribution, and of the effect which the physical aspects of the country, its history, and administration have had on the local tongues.

To begin with the physical conditions, I think perhaps the best method of bringing out the different languages we meet with in different parts of Central India will be to make an imaginary tour. We will start from Sohagpur in the South-east of the Baghelkhand political charge and travel up through Riwa, Satna, Panna, Chhatarpur, Nowgong and Datia to Gwalior. Then turn southwards through Guna, Agar, Ujjain, Indore, Dhar, Ali-rajpur, Barwani and Khargon to the Railway at Khandwa.

We will suppose our traveller to be a linguist with a quick ear for local variations in speech.

We start in the rough hilly country and find our population consisting largely of Gonds speaking a bastard form of Baghelkhandi which, as we leave the hills and get up towards Riwa, becomes true Baghelkhandi, the characteristic dialect of Eastern Hindi, and as will be seen further on, belongs to the Central Group as it is called.

A Gond and Bagheli may be supposed to speak in his hearing :—

A. Gond.

Q.—Who are you ? What is your name ? तैं कौन हज्ज तोला का नाम है दाऊँ. Tain kaun has Tola ka nam hai dau.

Q.—Where have you come from ? तैं कहां आये दाऊँ. Tain kahānle aye dau.

Q.—Why are you crying ? तैं काहेला रोअत हस दाऊँ. Tain kāhela roat has dau.

Q.—Where are you going now ? अबहिन तैं कहां जात हस. Avahin tain kahān jāt has.

A. Baghela.

A.—My name is Ram Das. म्वार नाम रामदास है. Mwar nam Rám Dás hai.

A.—I have walked from Pipalgaon. मैं पीपल गांवते हीठत अवत्यो है or मैं पिपल्या से रेयागत २ आवत हूँ. Mai Pipalgaonte hinthat auteon hai or Mai Pipalyase rayangat rayangat awat haun.

A.—A man has beaten me. एक मंडई मोहिका मारिस हि. Ek mandai mohika maris hi.

A.—I am going to my brother's house in this village. यहै गाउमां अपने भाई के घरे जईत है. Yahai gaun má apne bhai ke ghare jait hai.

NOTE.—In the case of the Baghela first the Mwar (or mor) which shews the connection of this language with the eastern group of languages (see para. 1). The "is" of the past participle in sentence (6) is the shibboleth of those who speak this language.

As we cross into Bundelkhand at Panna we find the Baghelkhandi die away almost at once and give way to the western tongue of Bundelkhand, which language, though it loses some of its characteristics and becomes more like Hindi as we go further west, accompanies us as far as Datia and even Gwalior.

A Baghela and Bundela conversing would speak thus :—

A Baghela.

Q.—Who are you ? What is your name ? तुमकु (or को) आदा-तुहार नान काहै. Tum ku (or ko) ahya tunhār nau kā bai.

Q.—Where have you come from ? तुम कहाते (से) अवते है. Tum kahante (or se) aute hai.

Q.—Why are you crying ? तुम काहे रोअत्यो है or तुम काहे गुहार अरत्ये है. Tum kahe routyo hao or tum kahe guhar martye hai.

A. Bundela.

A.—My name is Ram Das. मोरौ नाम रामदास है. Morau nanw Rám Dás hai.

A.—I have walked from Pipalgaon. मैं पिपल्या से निगत आवो हूँ. Main Pipaliya sain nigat ao haun.

A.—A man has beaten me. एक शादमी ने मोय मारो है. Ek admi nain moe maro hai.

Q.—Where are you going now ?
अबै तैं कहां जात हा. Abai tain kahan jät ha.

NOTE.—The te ante hai form in the Baghela's speech.

A.—I am going to my brother's house in this village. मैं अपने भाई के घरे इंगालदौं जात हैं. Mäin apne bhai ke gharai i-ganw main jät haun.

NOTE.—The 'Merau' the 'e' of the west. The ao haun is very characteristic also the past participle in 'o,' and not in 'yo' as it is in Rajasthani and the moe for mujhko.

After merging partially into ordinary Hindi near Gwalior we find as we go South that we meet gradually with the dialects of Rajasthani, Malwi and Rangri becoming more common as we near Ujjain, and continuing practically till we get to Dhar.

A Malwa man from the plateau and the Bundela speak a distinctly different speech as can be seen in this example :—

A Bundela.

Q.—Why are you crying? તુ કંણ
રોચે હૈ. Tuo kyun rowe he.

Q.—Where are you going now?
અવે તુ કંઈ આડી (કઠિને) જાય હૈ. Abetu kain
adi (kathine) jay h6.

NOTE.—‘Kun’ and again aspirate in
'tharo.'

The effects of the physical conformation of the country are thus clearly shewn. We start among the Gonds speaking a bastard Baghelkhandi, over 88 per cent. of those speaking Gondi living in the hilly tracts.

We pass on to Baghelkhandi and Bundelkhandi with 70 per cent. and 51 per cent. respectively; of those speaking these tongues living in the low-lying land.

Then we rise up on to the Malwa plateau and find that of Rajasthani speakers, 84 per cent. live on the plateau.

Lastly we arrive among the Southern hills and find the Bhil tongues prevailing, some 88 per cent. of those speaking these dialects living in the hilly tract.

115 *Historical.*—The part which history plays in the distribution of the tongues is closely connected with the physical aspects which we have just been considering.

I will first take Malwa and then the eastern part of the Agency.

The early traditions of Malwa relate how this tract was ruled by Bhil kings. The only one of these who is of any note is Dhanji who about 800 years B. C., acquired some fame by assisting the struggling Brahman community against their rivals the Jains. But as usual the Bhil, soon retired before the Aryan settlers, and the Rajput seized his kingdom, while he fled for refuge to the fastnesses of the hills where his descendants now survive.

The Rajput families soon took complete possession of the whole tract, establishing chiefships which have come down to the present day.

The Mahomedan wrested sovereignty from them about A. D. 1387 when Dilawar Khan became Viceroy of Malwa, soon after assuming royalty.

The Marathas next appeared on the scene obtaining a permanent footing early in the XVIII Century.

Great as was the power these two Suzerains had in Malwa, they have left practically no traces of their influence on the common tongue of the country, and the reason is not far to seek I think.

It was the object of both these rulers not to upset the existing system while still keeping the sole control.

The Mahomedans only exacted “a nominal submission, a moderate tribute and occasional military service.” The ruling Rajput chiefs though they became feudatories were left undisturbed in the enjoyment of their lands, a

A.—A man has beaten me. મારા
કાજે એક માણસે કુટ્યો. Mara kaje ek
mânsé kutyo.

A.—I am going to my brother's
house in this village. હું મારા ભાઈના
ઘર દનાજ (અણી) ગંતું થા છે તથા જાણ. Hun
mihâra bhaina ghar inaj (ani) gaon
ma chhe talâjan jann.

NOTE.—Here note mixture of Malwi
and Gujarati.

The Malwi aspirato in ‘Mharo, etc,’
the P. P. ayo but Gujarathi ehhe.

fact that is brought into prominence when we consider how promptly they resented any act of tyranny on the part of their suzerains, by revolting. They preserved their own customs and tongue unaffected by the foreign speech used in the court and official circles. The Marathas again, never subverted existing arrangements. They levied dues and took over the general management and control, but they divided the revenue with the Hindu chiefs, and while they held absolute power still "affected a scrupulous sense of inferiority in all their intercourse with their principal chiefs, particularly with the Rajput princes."

Thus these rulers speaking a foreign tongue, who held aloof and governed as suzerains without taking an intimate part in the life of the people, exercised little or no effect on the local speech.

On the eastern side of the Agency the conditions were different. Here the country is open and connected directly with the country round Allahabad. There was no isolation as in the case of those who lived on the highlands of the Malwa plateau and we thus find the languages much the same as those of the British districts on which they abut.

Administration:—The chief effect of administration is, I think, to be seen in the speech of the jungle tribes.

The Bhil and Gond now talk a dialect, which as far as I have been able to discover, shews no traces of an old atonic tongue but is simply a bastard dialect, a kind of *lingua franca* as it were, which connection with Hindu neighbours has caused him to adopt as a means of communication,

It is in the case of the Bhils as we have seen chiefly a Gujarathi-Malwi dialect, and in the case of the Gonds either a bastard Baghelkhandi or Malwi according to the locality they come from.

Indeed a very large number of these people repudiated giving any tongue but Malwi and Baghelkhandi as their language. A notable instance of this is the Korku. There were 9,667 Korkus returned by race, but only 42 admitted to speaking the Korku dialect, the rest return Malwi.

LANGUAGE GROUPS.

116. **Western Group:**—The languages belonging to this Group are derived from the old western prâkrits which had their home on the Doab. The languages of Western Central India are more immediately derived from the old "*lingua volgare*" known as Sauraseni Prâkrit. We may take Magadhi as typical of the eastern Prâkrit. The languages of this Group with which we have to deal in Central India are Rajasthani, Bundelkhandi (Bundeli) and western Hindi, and their dialects.

There are certain general characteristics of the tongues derived from the western prâkrits on which I will touch very briefly. In pronunciation the "a" is sounded like "u" in "hut," whereas in tongues derived from the eastern prâkrits the "a" is sounded like "o" in "hot," this is chiefly so in the most eastern dialects.

In declension again we notice a difference. The typical vowel sound of the genitive singular of possessive pronouns is "e", e. g., Mera, my; in the languages from the eastern prâkrits it is "o", e. g., Bengali has Mor, my.

In the past tense there is a marked difference. The dialects from Sàuraseni retain the "i" of the original Sanskrit, e. g., from the Sanskrit "maritah" the western prâkrit formed "màr-i-o" whence in Braj-bakhà we get "mar-y-au" (y-i). The "t" it will be noticed has dropped out, the modern vernacular having "màra" in place of "mari-t-ah." In the vernaculars from the eastern prâkrits it is not dropped but "l" is substituted for it, thus Bengali has mari-l-a. In the Future tense "ih" is the distinctive mark of the western dialect, thus Braj-Bakhà has "mar-ih-ai", and "mar-ih-au," I and they, will strike. It is

formed from the Sanskrit thus: The Sanskrit "marishyati" became "marissai" by the dropping of the "t", as in the case of the Past tense. The "ss" then became "h" giving "marihai" which we meet with in the modern vernacular.

In the dialects from the eastern prâkrits on the other hand the distinctive particle is "ib". The tense is derived from the impersonal passive future participle of the Sanskrit "maritavyam" (pulsandum), it is to be struck by him. The "maritavyam" becomes "marjavvam" and then "marib" to this enclitic pronouns are added, and we get in Bengali "marib-a" (where "a" stands for "o", by me,) meaning it is to be struck by me. These few instances will I hope shew how the two groups derived from one parent stock, Sanskrit, through different channels, the western (Saurâseni) and eastern (Mâgadhi) Prâkrits, have varied in the mode of their formation. As far as possible examples of the dialects have been given.

—:—

Distribution of the Western Group:—Of the 8,000,000 people who compose the population of Central India some 6,400,000 or 7,447 per 10,000 speak one of the forms of speech which belong to this group. Three languages and 25 dialects were returned in this group. Many of the dialects are, however, so much alike as hardly to be distinguishable.

The distribution is fairly general in all the political charges except those of Bundelkhand and Baghelkhand.

Rajasthani:—1,702,242.—There is a well defined collection of closely related dialects peculiar to Rajputana. These Mr. Grierson divides into four main groups, Mewati the dialect of the North, Malwi the language of Malwa, Jaipuri which represents the Eastern tongues, and Marwari which is typical of the Western. Malwi is the dialect with which we are chiefly concerned; that, and Rangri, the form common among Rajputs, may be taken as the standard dialect. Malwi meets Bundeli on the east, and north-east, on the west it comes in contact with the Bhil dialects of Udaipur, and in the south with those of the Vindhyan hills.

Rajasthani partakes of the characteristics of Western Hindi and Gujarathi, though it is more closely allied to Gujarathi.

There are certain marked characteristics in the pronunciation. There is a strong tendency to cerebralize the "n" when medial or final, while the broad "â" is frequent. There is also a cockney tendency to drop the "h". In the Sondhwara country of Malwa "s" becomes "h," and they call their own home "Hundwar."

In the post positions, in the oblique genitive, these dialects have the broad "a" and not "e" while "ro, ra, ri" for "ko," etc., is typical. In the pronouns the distinction is marked. In Bundeli mo-, muj-, me-, form the base of the singular; in Rajasthani it is "mâ-, (mhâ-), mû-, ta-, (tha-), tû-, the aspiration being very common. In the verbs also there are differences for instance in Malwi "I am going" "is mû chaltâ hû" the simple present being conjugated with the verb substantive, while in Bundeli we have the present tense taken with the present participle "me chalt-hô". In the participles we get Malwi "Chaltô" and "chalyo," in Bundeli "Chalat" and "chalo" as present and past. (See specimens).

Distribution:—This language is spoken chiefly on the plateau where 84 per cent. of those speaking it are found. The dialects of this language are met with chiefly in Malwa where 6,041 persons per 10,000 speak some form of them. Bhopal follows with 3,000 odd. As regards residence 4,034 live in Malwa.

† The mark A indicates a nasal n (anuswar).

Bundelkhandi :—2,206,458.—Besides standard Bundelkhandi there are 9 other dialects as the Bhillali there given is I find Seheri.

It might perhaps have been a truer classification to have taken Bundelkhandi not as a language but a dialect of Western Hindi, however, I think its importance justifies the place given it here.

Its characteristics are those of Western Hindi and have been already touched on.

Distribution :—Of those speaking the language 49 per cent. are found in the low-lying country; the dialects of this language are found mostly in Bundelkhand, where in every 10,000 people 8,570 speak some form of it, while 5,086 out of every 10,000 speaking these dialects reside in Bundelkhand and 4,337 in Gwalior.

Western Hindi :—2,516,757 :—Hindi, Hindustani and Urdu are the most important dialects of this language.

Distribution :—Of speakers of this language some 35 per cent. live on the plateau land and a little over 20 per cent. in each of the other tracts. The dialects of this language are found in all charges. The Indore Agency heads the list with 7,010 per 10,000 speaking these dialects, Bhopal and Indore Residency coming next. As regards residence Gwalior and Bhopal come first with respectively 3,100 and 3,032 per 10,000 speaking these tongues living in their borders. No distinction seems to have been made between Urdu and Hindustani. Gwalior only giving Urdu, and Bhopal as might have been expected recording Urdu chiefly.

Hindi is returned by all, and I have no doubt that proper differentiation was made between this and Hindustani. Bhopal has the highest figure, Malwa coming next, Jadomati and Western Jadomati are the same. In all 2,917 persons in every 10,000 speak some dialect of this language.

117. The Central Group :—So large a proportion of the inhabitants of this Agency speak a dialect derived from eastern Hindi, the language of this Group, that no excuse is needed for treating it at some length.

It will be necessary in order to bring out clearly the nature of the dialects we are dealing with, to repeat a good deal of what has already been said under the head of the Western Group.

We have already seen how the vernaculars of the eastern and western groups sprang from the two great Prâkrits, of which Magadhi and Saurâseni, with their head-quarters respectively near Patna and in the Doab, may be taken as typical examples.

In the country between these, which corresponds roughly to Oudh, the language in use was the Ardha-Mâgadhi Prakrit, a form of speech combining the characteristics of the Mâgadhi and Saurâseni "lingua volgare."

The existence of a language and dialects derived from this Prakrit was unknown till quite lately, when it was discovered by Dr. Grierson in connection with the Linguistic Survey now in progress. Such information as is here given was kindly supplied by him.

It has been called the Central Group from its position which we may diagrammatically show thus:—

Nipalese.

Western Group
(Sauraseni)
Kanaujia, Bundeli, &c.

Central Group
(Ardha-Magadhi)
Bagheli
&c.

Eastern Group
(Magadhi)
Bengali, Oriya, &c.

Mardāthi.

The Central Group is a group of dialects not of languages. There is only one language in it "Eastern Hindi" to which the dialects belong.

There are three chief dialects, Awadhi, Baghelkhandi (Bagheli), and Chattisgarhi. In Central India we are only concerned with the first two and principally with Bagheli.

The Geographical habitat of Eastern Hindi is the "irregular oblong tract of country extending from but not including Nipal, to the Bastar State of the Central Provinces;" in Central India Baghelkhand only is occupied by speakers of these dialects.

The dialects of Eastern Hindi present several very interesting variations from the tongues of the Eastern and Western Groups.

Pronunciation:—In pronunciation the dialects of the Central Group follow the Western Group, the "a" being sounded as "u" in "nut".

Declension:—Here again Eastern Hindi follows the Western Group using "e" in oblique forms.

In the post-positions it however follows Bihari save in the Dative-accusative where it has "ka" or "kâ" while the Eastern Group languages (Bihari) have "ke" or "kê". In the locative it follows the Western Group having "ma" or "mâ" while Bihari usually has "mê".

In the Pronouns Eastern Hindi follows the Eastern Group having "o" not "e" as the typical vowel in the genitive of the possessive, e. g., "mor" not "mera" see specimen.

Conjugation:—It is in the verb that we see most markedly the dual origin of these dialects.

The Past Tense:—In all the Indo-aryan tongues the Past Tense was originally a Past Participle Passive, e. g., in Hindustani "mara" (from Sanskrit maritah) literally means not he struck, but struck (by him).

The Western dialects drop the "t" and retain the "i" of the Sanskrit. The Magadhi dialects of the Eastern Group turn the "t" into "l", e.g., in Bengali we get "marila".

The Western dialects can use the Past Tense alone but the Magadhi dialects cannot, they must add enclitic pronouns "by me" "by him, &c.", which are tacked on to this participle and form one Tense with it. Thus Bengali has "marilam," "marila" struck, "am" by me.

In course of time the origin of this construction was forgotten and Bengali now conjugates this tense as if it was that of an ordinary active verb. Now Eastern Hindi combines both these peculiarities, and it is this combination of the characteristics of the two prákritis that gives special interest to the dialects of this group.

Thus in Eastern Hindi the Past Tense while on the one hand it borrows its typical vowel "i" from Sauraseni ("y" is often substituted) still on the other hand follows Magadhi in not being capable of use with the enclitic pronouns, the examples below shew this; it must be remembered that "i" "e" and "y" are interchangeable.

<i>English.</i>	<i>Awadhi Eastern Hindi.</i>	<i>Bhojpuri Eastern Group.</i>
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I struck	Mar-y- <u>au</u>	(or Mar-e- <u>ū</u>)	Mar-a-lo
Thou struckest	Mar-y- <u>as</u>	(or Mar-i-s)	Mar-a-las
He struck	Mar-y- <u>as</u>	(or Mar-i-s)	Mar-a-las

Here the dual origin is clear, the Saurāsenic "i" is kept and Māgadhi enclitic terminations are added. The root, the tense characteristic, and enclitic pronoun are in each case separated by hyphens.

The termination "is" "es" or "yas" is pre-eminently the typical "shibboleth of a speaker of Eastern Hindi." Every one who has been in Baghelkhand will have noticed this sibilant termination in "kahis" "maris," &c., words of daily occurrence, but as Mr. Grierson remarks "most people would be astonished to hear they were a relic of a mixture of Saurāseni and Māgadhi Prakrit." Another point is interesting. We have already noticed how in Bengali the original passive character of the Past Tense was lost sight of.

Here in Eastern Hindi we see "the process of forgetting actually going on."

The memory of the passive nature of the Tense is partially retained and the subject is put into the case of the agent, which, however, does not here, as in Hindustani, end in "ne" but is the same as the ordinary oblique form while the verb is made to agree in gender and number with its object.

As we go west the Saurāseni influence increases and the agent form is kept up while eastwards it has disappeared, thus in the west we get "ui maris" where "ui" the oblique case of "u" means "by him", while in the east we find "u maris" he struck "u" being the nominative case.

The Future:—There are two ways of saying "he will go" in Sanskrit.

(1). Active : chalishyati, he will go.

(2). Passive : chalitavyam it will be gone by him (me, thee, &c.) Saurāseni follows the first form. "Chalishyati" became, by the dropping of the "t," "chalissai". The "ss" then became "h" and we get "chalihai" this form has survived to the present day. In Braj-Bakha and other Saurāseni derived dialects we have

Mar-ih-aū.

Mar-ih-ai, etc.

The "ih" is typical of these western dialects.

Māgadhi followed the second impersonal form. "Chalitavyam" (eundum) became by the loss of the "t" "chaliavam" and this in the old Eastern Hindi of Tulsi Das's writings appears as "chalaba", it is still impersonal, the persons being distinguished by pronouns. The pronouns in Tulsi Das's time were not enclitic.

Taking Bengali as the modern representative of the Eastern Group we find that the future participle ends in "ib" which is the typical syllable of the future in this group.

The Prakrit participle "mariavvam" becomes "marib" to this the enclitic pronouns are added, "mariba" I will strike is really "marib" it will be struck "a" (=b) by me

Mar-ib-a

Mar-ib-i

Mar-ib-ē

In the Awadhi dialect of Eastern Hindi we find both forms occurring, the "ih" and "ib" ("ab")

<i>Singular.</i>	<i>Plural.</i>
Mar-ab-u	Mar-ab
Mar-ab-es	Mar-ab-o
Mar-ih-ai	Mar-ib-ai

In the Awadhi spoken on the western side where it comes more in contact with the Saurāseni derived dialects the "ib" dies out and "ih" only occurs. Bagheli shews the dual influence, even having alternate forms,

<i>Singular.</i>	<i>Plural.</i>
Mar-avy-eū	Mar-ab
Mar-ib-es or Mar-ih-es	Mar-ib-à
Mar-i	Mar-ih-ai

Finally then the Central Group of dialects with its language of Eastern Hindi shews the influence of both Prakrits its nouns and pronouns following the Māgadhi or Eastern Group, while its verb holds an intermediate position, showing Eastern Hindi to be the direct descendant of the old Ardha-Māgadhi Prākrit.

Another interest attaches to this Ardha-Magadhi Prākrit in that it is the tongue in which the Jain sacred books have been written. It may be remarked that it is often spoken of as Magadhi. In their uncanonical compilations the Digambara sect used a form of Saurāseni (western prākrit) the Swetambaras a form of Mahārashtō, also a western dialect.

Distribution of the Central Group:—1,401,013 persons speak languages of this group, of these 139,000 live in Baghelkhand and mostly in the low-lying country where 70 per cent. are found. The group is an exclusive one, 9,946 in every 10,000 speaking these dialects living in Baghelkhand.

Most people speak the Standard tongue, from which the other forms differ but little, and as it has been fully dealt with already no further mention is necessary.

118. **Bhil Dialects:**—222,231.—Whatever the original tongue of the Bhil may have been in former days he appears to have entirely lost it, as his present language consists of a bastard Gujarathi-Malwi jargon, and contains no traces of an older speech.

Bhopawar claims most of those speaking these dialects, Malwa coming next,

119. **Gipsy Dialects:**—9,522.—These languages have little right to be considered as belonging to Central India, but as those who speak them are always to be found in some numbers between our borders, I have included them in the return.

Bhopal and Bhopawar receive most of them but the figures are small.

Specimens:—Labhani, Banjara.

A Labhana.

Q.—Who are you? What is your name? तूं कौन छे थारो नाम काडे.
Tun kaun chhe. Tharo nām kā
chhe.

Q.—Where have you come from? तूं कहांती आवे छे. Tun kahanti awe
chhe.

A Banjara.

A.—My name is Ram Das. मारो
नाम रामदास छे. Māro nām Rām Dās,
chhe.

A.—I have walked from Pipal-
gaon. मै पीपल गांवे सी पँगु पगु अयेसा.
Me Pipalganvesi pagu pagu aye sa.

Q.—Why are you crying ? तू क्यूं
रोवैठे Tun kyun rowe chhe.

Q.—Where are you going now ?
अभी तू कांजाय छे. Abhi tun kan jay
chhe.

4.—A man has beaten me. एक
आदमीने मगे मारियो छे. Ak admine mane
mario chhe.

A.—I am going to my brother's
house in this village. मे मारे भाई के घर
ओज गामे मां जाऊँ छु. Me märe bhài ke
ghar ej gäme mān jāun chhu.

120. In S—T. III some comparison has been attempted between the birth-place and race returns and those of language. It will be seen that the figures for those born in Baghelkhand agree in a remarkable way with the figures of those who speak the local dialects, there being only a difference of 50,000. The agreement between the figures for Bundelkhandi and for those born in that political charge is not so good. The reason is that the boundaries of Bundelkhandi are not the same as those of the political charge of that name, many who speak this tongue being found in Gwalior.

In the case of the jungle tribes the agreement between the race and language figures for Bhilalas is very close.

In the case of Bhils the difference is greater, the reason being that these people in the parts nearer civilization prefer to give Malwi as their tongue, while Bhilalas do so less.

The Gonds similarly very often return Malwi or Baghelkhandi and the Seherias Bundelkhandi.

The tendency of these tribes is to return what they consider a higher form of speech, and, indeed, seeing that the dialects they speak have often lost all trace of the old atonic tongues there is some justification for it.

A marked instance of this as I have already noted are the Korkus who are returned in the race return as over 9,000 but of whom only 42 returned themselves as speaking the Korku dialect and all of these were in the jungle country of Nimawar. On the other side, too, we have the clever enumerator who "knows" and enters the language he thinks fit in the case of people such as these forest tribes, however, I admit that clever enumerators are not plentiful in the rural districts in these parts, and the return probably gives what was stated by the people themselves to be their language.

Subsidiary Table I.
Languages or Dialects proper to Central India.

Group.	Language.	Dialect.	Persons.	Males.	Females.	Proportion per 10,000 of Population.
Indo-European Family, Aryan Sub-Family, Indian Branch.						
<i>Rajasthani.</i>	1.	Dhandheri ...	25,804	24,077	1,727	30
	2.	Malwi ...	660,045	556,875	303,170	765
	3.	Kirshni ...	77	38	39	...
	4.	Nemari ...	177,945	86,887	91,058	206
	5.	Rangri ...	811,338	405,823	405,515	941
	6.	Sondi ...	27,083	17,118	9,915	31
	Total for Rajasthani		1,702,242	890,818	811,424	1,973
	1.	Bundelkhandi ...	1,668,646	860,014	808,632	1,934
	2.	Banaphari ...	45,263	23,214	22,049	53
<i>Bundelkhandi.</i>	3.	Bhaduri ...	377,866	192,645	185,221	438
	4.	Bhilali (<i>vide Seheri</i>) ...	2,466	1,581	885	5
	5.	Gahori ...	17,653	8,053	9,600	20
	6.	Khatola ...	20,579	10,850	9,729	24
	7.	Kuteriki ...	2,120	1,354	766	2
	8.	Panwari ...	49,249	28,970	20,279	57
	9.	Rathodi ...	1,967	910	1,057	2
	10.	Seheri ...	20,649	9,658	10,991	24
	Total for Bundelkhandi		2,206,458	1,137,249	1,069,209	2,557
<i>Western Hindi.</i>	1.	Bhagori ...	64	64	...	...
	2.	Beshwali ...	578	249	329	1
	3.	Hindi ...	1,445,525	738,575	706,950	1,675
	4.	Hindusthani ...	98,978	49,478	49,500	115
	5.	Jadomati ...	3,116	1,626	1,490	3
	(Western Hindi Jadomati) ...		38,118	20,037	18,076	44
	6.	Khichiwadi ...	32,826	16,386	16,440	38
	7.	Sikarwari ...	200,571	99,229	101,342	232
	8.	Umatwari ...	24,304	11,575	12,729	29
	9.	Urdu ...	672,682	343,996	328,686	780
	Total for Western Hindi		2,516,757	1,281,215	1,235,542	2,917
Total for Western Group		...	6,425,457	3,309,282	3,116,175	7,447

Languages or Dialects proper to Central India.

Group.	Language.	Dialect.	Persons.	Males.	Females.	Proportion per 10,000 of Population.
Central Group.	Baghelkhandi.	1. Baghelkhandi ...	1,379,886	679,964	699,922	1,599
		2. Gondi (Bagheli) ...	4,475	2,740	1,735	5
		3. Birgadi ...	16,193	8,117	8,076	19
		4. Pahadi (Bagheli) ...	369	163	206	...
		5. Jethwadi ...	35	17	18	...
		6. Jhallapuri ...	55	3	52	...
		Total for Baghelkhandi ...	1,401,013	691,004	710,009	1,623
Bhil Dialects.	Total for Central Group	...	1,401,013	691,004	710,009	1,623
		1. Bagri (Bhili) ...	695	210	485	1
		2. Bhilali ...	137,798	68,267	69,531	160
		3. Bhili ...	27,580	13,487	14,093	32
		4. Chawadi (Bhili) ...	1	1	...	...
		5. Dungri ...	1,860	611	1,249	2
		6. Lugori ...	11	6	5	...
		7. Nori ...	346	152	194	...
		8. Pahadi (Bhili) ...	109	109	...	...
		9. Rathori ...	53,831	26,499	27,332	63
Gypsy Languages.	Total for Bhil Dialects	...	222,231	109,342	112,889	258
		1. Banjari ...	7,530	4,165	3,365	
		2. Bagri (Malwi) ...	1,511	1,043	468	2
		3. Labhani ...	474	196	278	...
		4. Pardhi ...	7	...	7	...
Total for Indo-European Family	Total for Gypsy Languages	...	9,522	5,404	4,118	11
		...	8,058,223	4,115,032	3,943,191	9,339
	Dravidian Family.	1. Bargundi ...	652	492	160	1
		2. Gondi (Bhopali) ...	20,531	9,778	10,753	24
		Total for Dravidian Family ...	21,183	10,270	10,913	25
		Munda Family.	42	21	21	...
Grand Total A—Central India	Total for Munda Family					
	...	42	21	21	...	
Grand Total A—Central India		...	8,079,448	4,125,323	3,954,125	9,364

Subsidiary Table II.

Languages and Dialects spoken in Central India.

A.—Outside Central India

Group.	Language.	Dialect.	Persons.	Males.	Females.	Proportion. per 10,000 of Population.
WESTERN GROUP.	Rajasthani.	Ajmori	...	...	6	5
		Gujari	...	...	33	25
		Hadoti	...	...	13,698	6,900
		Do. Sipari	...	...	27,505	17,008
		Kanjari	...	...	366	314
		Jaipuri	...	...	439	182
		Marwari	...	...	94,132	57,080
		Mewari	...	...	31,185	9,208
		Mewati	...	...	3,147	1,420
		Shekawati	...	...	175	116
WESTERN GROUP.	Western Hindi.	Total for Rajasthani		170,686	92,258	78,428
		Antorwedi	...	286	171	115
		Bharatpuri	...	364	225	139
		Brajbhasha	...	2,351	1,246	1,105
		Dholpuri	...	549	298	251
		Khodi	...	285	116	169
		Rohilkhandi	...	12	5	7
		Total for Western Hindi		3,847	2,061	1,786
		Beldari	...	30	30	...
		Gujrati	...	57,423	33,714	23,709
SOUTH-WESTERN GROUP.	Marathi.	Kachhi	...	43	28	15
		Kathiawadi	...	1,311	683	628
		Total for Marathi (W. G.)		58,807	34,455	24,352
		Total for Western Group		233,340	128,774	104,566
		Marathi	...	110,103	57,532	52,571
		Beradi	...	72	6	66
		Dakshani	...	500	349	151
		Gandheri	...	4	4	...
		Goanese	...	297	288	9
		Katar	...	206	...	206
SOUTH-WESTERN GROUP.	Marathi.	Khandeshi	...	385	215	170
		Konkni	...	100	25	75
		Nagari	...	163	152	11
		Total for Marathi (S.-W. G.)		111,830	58,571	53,259
		Total for Marathi in (W. G. & S.-W. G.)		170,637	93,026	77,611
		Total for South-Western Group		111,830	58,571	53,259
						013

Languages and Dialects spoken in Central India—Continued.

A.—Outside Central India.

Group.	Language.	Dialect.	Persons.	Males.	Females.	Proportion per 10,000 of Population.
NORTH-WESTERN GROUP.	Punjabi.	Jangli	9	6	3	...
		Gurnmukhi	138	10	128	...
		Multani	174	121	53	...
		Punjabi	3,104	2,225	879	4
		Peshawari	2	1	1	...
		Total for Punjabi	3,427	2,363	1,064	4
SINDHI.	Sindhi.	Sindhi	255	126	129	1
NEPALI.	Nepali.	Nepali	75	51	24	...
		Total for North-Western Group	3,757	2,540	1,217	5
CENTRAL GROUP.	Eastern Hindi.	Gangapuri	214	75	139	...
		Mirzapuri	31	16	15	...
		Total for Eastern Hindi	245	91	154	...
		Total for Central Group	245	91	154	...
EASTERN GROUP.	Bengali.	Standard	415	271	144	...
		Maitheli	5	5	...	...
		Bhojpuri	6	3	3	...
		Purbi	191,135	106,920	84,215	222
		Narnoli	22	17	5	...
		Nokhali	23	15	8	...
		Total for Bengali	191,191	106,960	84,231	222
ODIYA.	Odiya.	Odiya	2	2	...	...
		Total for Eastern Group	191,608	107,233	84,375	222
GYPSY.	Charani	Charani	56	39	17	...
		Total for Indian Branch	540,836	297,248	243,588	627
EASTERN GROUP.	Balochi.	Balochi	4	2	2	...
		Makrani	127	110	17	...
		Total for Balochi	131	112	19	...
		Standard	1,109	792	317	1
		Kabuli	32	20	12	...
		Vilayati	23	14	9	...
		Total for Pashto	1,164	826	338	...
		Total for Iranian Branch	1,295	938	357	...
		Total for Indo-European Family	542,131	298,186	243,945	62

Subsidiary Table II.
Languages and Dialects spoken in Central India.—Concluded.

A.—Outside Central India.

Group:	Language	Dialects.	Persons.	Males.	Females.	Proportion per 10,000 of Population.
Dravidian Family.						
Telegu.	Andhra	...	5	4	1	...
	Canares	...	254	133	121	...
	Telegu	...	772	567	205	1
	Total for Telegu	...	1,031	704	327	1
Tamil.	Tamili	...	11,30	717	413	1
	Total for Dravidian Family	...	2,161	1,421	740	2
	Total for A. (outside Central India)		544,292	299,607	244,685	630

Subsidiary Table III.
Languages and Dialects spoken in Central India.

B.—Vernaculars of Asia.

Family.	Group.	Dialect or Language.	Persons.	Males.	Females.	Proportion per 10,000 of Population.
Indo-European Family.						
Indo-European.	Iranian.	Persian	262	109	153	...
		Total for Indo-European Family	262	109	153	3
Semitic	Southern.	Arabic	532	390	142	1
		Bagdadi	1	...	1	...
		Mogli	5	3	2	...
		Total for Semitic Family	538	393	145	1
		Total for B.—(Vernaculars of Asia.)	800	502	298	1

Subsidiary Table IV.
Languages and Dialects spoken in Central India.

C.—Vernaculars of Europe.

Family.	Group.	Dialect or Languages.	Persons.	Males.	Females.	Proportion per 10,000 of Population.
Indo-European Family.						
Greek.	Greek	...	17	2	15	...
	Total for Greek Group	...	17	2	15	...
Roman.	French	...	7	7	...	...
	Portuguese	...	98	74	24	...
Teutonic.	Total for Roman Group	...	105	81	24	...
	English	...	4,119	3,275	844	5
	Total for Teutonic Group	...	4,119	3,275	844	5
Total for C.—Vernaculars of Europe			4,241	3,358	883	5

Subsidiary Table V.

Distribution of Principal Languages proper to Central India.

AGENCY.	Distribution by Language of 10,000 of Population.								Distribution by Residence of 10,000 speaking each Language.						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Gwalior Residency	1,013	2	4,404	3,566	1	5	...	1,301	3	4,337	3,100	12	1,142	...	...
Indore Residency	2,803	...	268	5,326	3	...	...	471	...	35	605	4	9	4	...
Baghelkhand Agency	5	8,961	484	534	...	...	...	5	9,946	341	330	...	...	...	...
Bhopal Agency	3,497	...	55	6,019	4	11	160	2,604	...	31	3,032	24	1,469	9,571	...
Bhopawar Agency	3,351	...	100	2,091	2,636	69	9	1,541	...	35	650	9,285	5,670	342	...
Bundelkhand Agency ... ...	...	55	8,570	1,841	...	...	1	...	51	5,086	697	...	...	15	...
Indore Agency	707	...	1,535	7,010	28	39	2	44	...	73	292	13	429	9	...
Malwa Agency	6,041	...	61	2,870	129	11	1	4,034	...	62	1,294	662	1,281	59	...
Total for Central India	1,973	1,623	2,557	2,917	258	11	25	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
<i>Natural Divisions—</i>															
Plateaus	4,059	1	1,349	3,540	76	8	7	8,453	2	2,167	4,987	1,208	3,016	1,155	...
Lowlands	8	2,276	4,914	2,596	...	...	...	16	5,148	7,058	3,269	...	17	15	...
Hilly Tracts	1,361	3,549	893	2,293	1,020	35	98	1,531	4,850	775	1,744	8,792	6,967	8,830	...

Subsidiary Table VI.

Distribution of Principal Languages.

A.—Outside Central India.

AGENCY.	Distribution by Language of 10,000 of Population.									Distribution by Residence of 10,000 speaking each Language.							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Gwalior Residency	569	202	2	1	228	...	1	3	6,511	2,584	1,339	2,070	2,919	...	3,116	1,848	...
Indore Residency	21	1,177	17	...	212	33	12	10	31	1,973	1,398	112	354	8,443	3,491	712	...
Baghelkhand Agency	1	4	1	...	5	...	...	1	8	33	592	232	46	159	325	221	...
Bhopal Agency	32	32	3	1	170	...	...	1	215	239	975	850	1,261	513	316	4,497	...
Bhopawar Agency	613	726	3	2	392	1	2	2	2,510	3,329	791	1,564	1,798	416	1,953	403	...
Bundelkhand Agency	2	10	5	...	4	...	...	2	17	78	1,914	52	28	80	...	546	...
Indore Agency	39	429	15	7	185	2	1	...	21	263	452	661	113	177	89	13	...
Malwa Agency	115	225	8	4	523	...	1	6	687	1,501	2,539	4,459	3,481	212	710	1,760	...
Total for Central India	222	197	4	1	198	1	1	5	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
<i>Natural Divisions.</i>																	
Plateaus	371	205	6	2	367	3	1	9	6,876	4,250	5,991	6,520	7,614	9,310	4,607	8,739	...
Lowlands	35	136	3	1	22	...	2	1	575	2,520	2,398	2,191	417	221	3,269	647	...
Hilly Tracts	254	288	3	1	175	...	1	1	2,549	3,230	1,611	1,299	1,969	469	2,124	614	...

Subsidiary Table VII.

*Languages or Dialects Spoken in Central India.**B.—Vernaculars of Asia.
and C.—Vernaculars of Europe.*

AGENCY.	Distribution by Language of 10,000 of Population.					Distribution by Residence of 10,000, speaking each Language.				
	B.		C.			B.		C.		
	Arabic.	Persian.	English.	Portuguese.	Arabic.	Persian.	English.	Portuguese.		
1	2	3	4	5	6	7	8	9		
Gwalior Residency ...	.9	.04	1·4	...	3,552·6	343·5	733·2	102 0		
Indore Residency ...	1·7	5·5	94·6	1·3	921·0	5,954·2	6,564·7	3,673·5		
Baghelkhand Agency ...	·1	...	·1	...	319·6	...	269·5	...		
Bhopal Agency ...	...	·5	·4	...	...	2,595·4	140·8	...		
Bhopawar Agency ...	·01	·1	·4	·04	18·8	229·0	72·8	30·6		
Bundelkhand Agency ...	·03	·01	2·0	...	56·4	76·3	650·6	...		
Indore Agency ...	·7	·7	·1	...	131·6	267·2	2·4	...		
Malwa Agency ...	2·4	·1	5·8	·2	5,000·0	534·4	1,566·0	5,918·4		
Total for Central India ...	·7	·3	4·8	·1	10,000	10,000	10,000	10,000		

Subsidiary Table VIII.

Comparative Statement of Language, Birth-place and Tribe.

LANGUAGE.	Persons.	Males.	Females.	Birth-place.	Persons.	Males.	Females.	Tribe.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Bundelkhandi ...	2,185,807	1,127,589	1,058,218	Bundelkhand	1,157,913	598,985	558,928	...	...	...	...
Seheria ...	20,649	9,568	10,991	...	...	...	...	Seheria ...	47,674	26,427	21,247
Baghelkhandi ...	1,401,013	691,004	7,10,009	Baghelkhand	1,457,629	720,737	736,892	...	...	...	...
Bhilali ...	137,798	68,267	69,531	...	...	...	...	Bhilalas ...	131,280	66,977	64,303
Bhili ...	84,433	41,075	43,358	...	...	...	...	Bhils ...	202,494	104,695	100,799
Gondi ...	20,531	9,778	10,753	...	...	...	...	Gonds ...	195,015	95,117	99,898

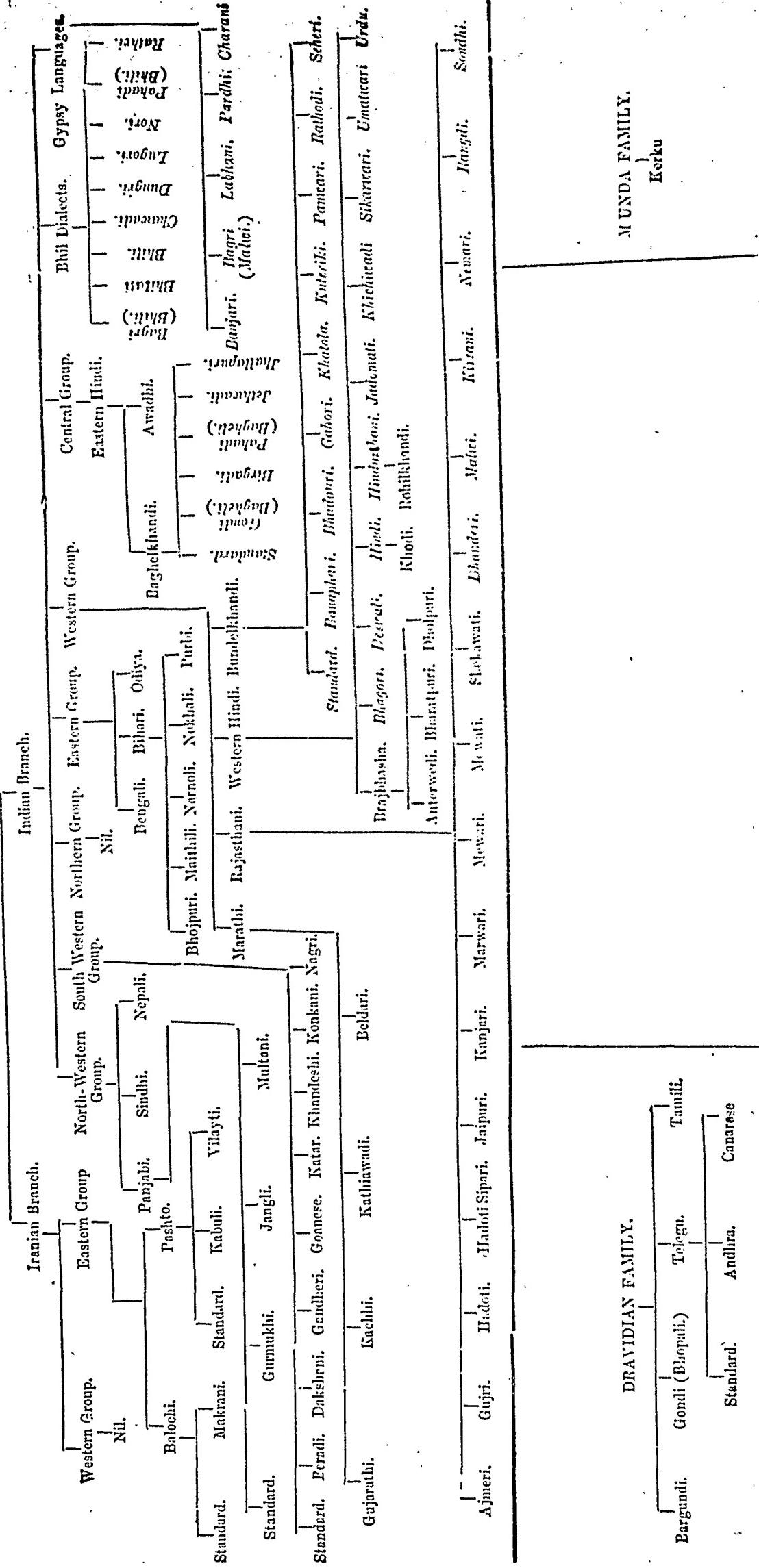
Subsidiary Table IX.

Number of Books and Newspapers published in each Language 1891-1900.

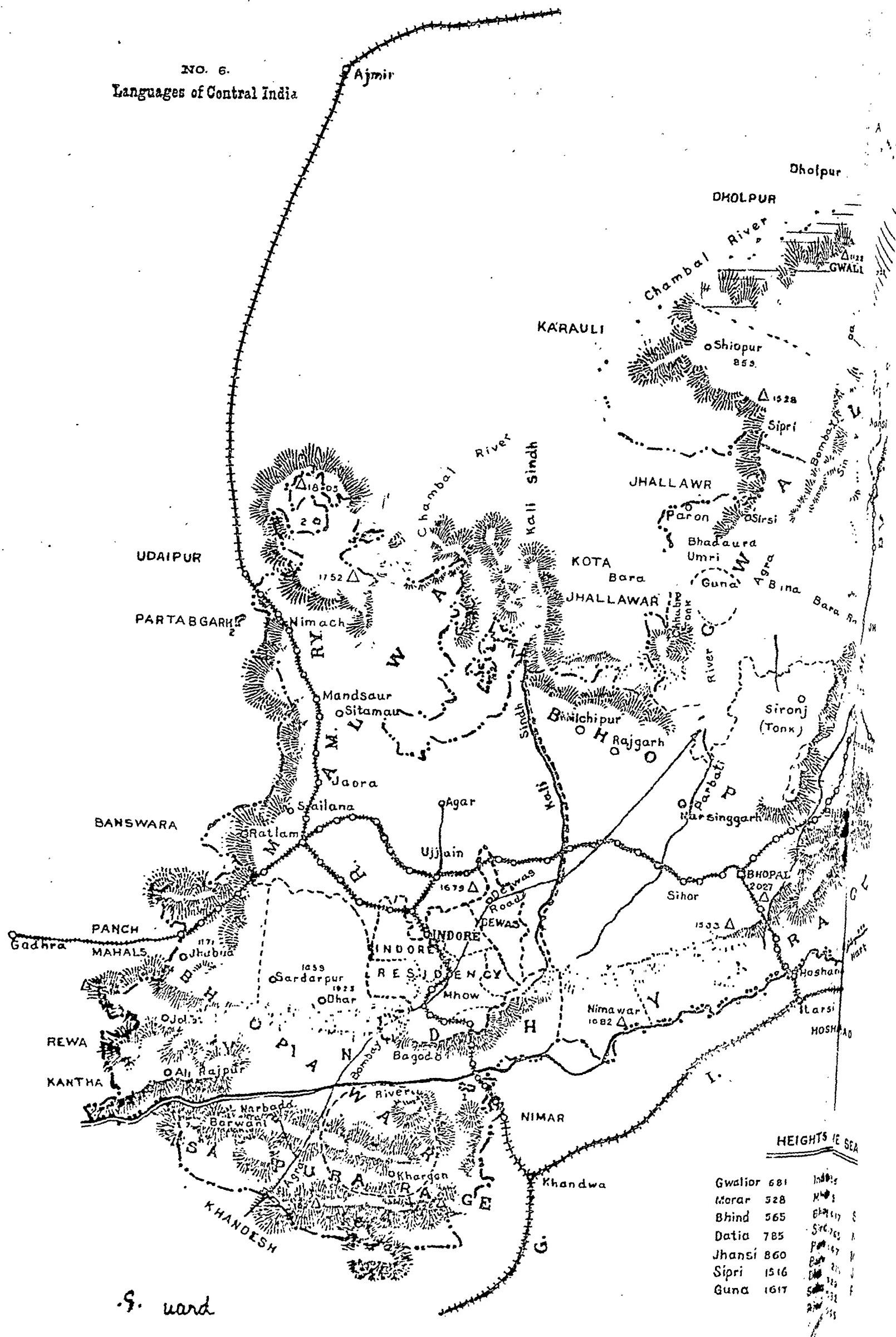
LANGUAGE.	Books—						Newspapers—				Total.			Percentage.		REMARKS.
	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	12	13	14			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	7	65	7
English	...	1	3	2	1	2	2	1	4	5	8	29	271	271	65	65
Hindi	...	1	4	2	5	11	28	42	68	61	49	49	36	36	9	9
Marathi	...	2	2	3	6	3	2	2	6	4	6	6	45	45	11	11
Urdu	...	3	...	1	2	1	1	7	8	22	5	5	30	30	7	7
Sanskrit	2	5	9	5	5	6	6	1	1
Arabic	2	3	1	...	...	...	...	...	...
Total Books	...	7	9	8	14	17	37	60	91	101	73	73	417	417	100	100
Newspapers—
English	...	24	24	24	24	156	156	156	156	156	156	156	24	24	24	7
Hindi	...	156	156	52	52	28	...	...	...	...	...	...	156	156	156	46
Marathi	...	52	52	52	52	52	52	52	52	52	52	52	184	184	5	5
Hindi and Marathi	...	52	52	128	128	76	76	76	76	76	76	76	520	520	15	15
Hindi and Urdu	...	128	128	...	...	...	...	...	...	...	...	...	916	916	27	27
Total Newspapers	...	412	412	412	412	336	308	308	308	308	308	308	3,420	3,420	100	100
Grand Total	...	419	420	419	419	350	325	345	368	399	408	408	3,834	3,834	200	200

INDO-EUROPEAN FAMILY.

ANIAN SUB-FAMILY.



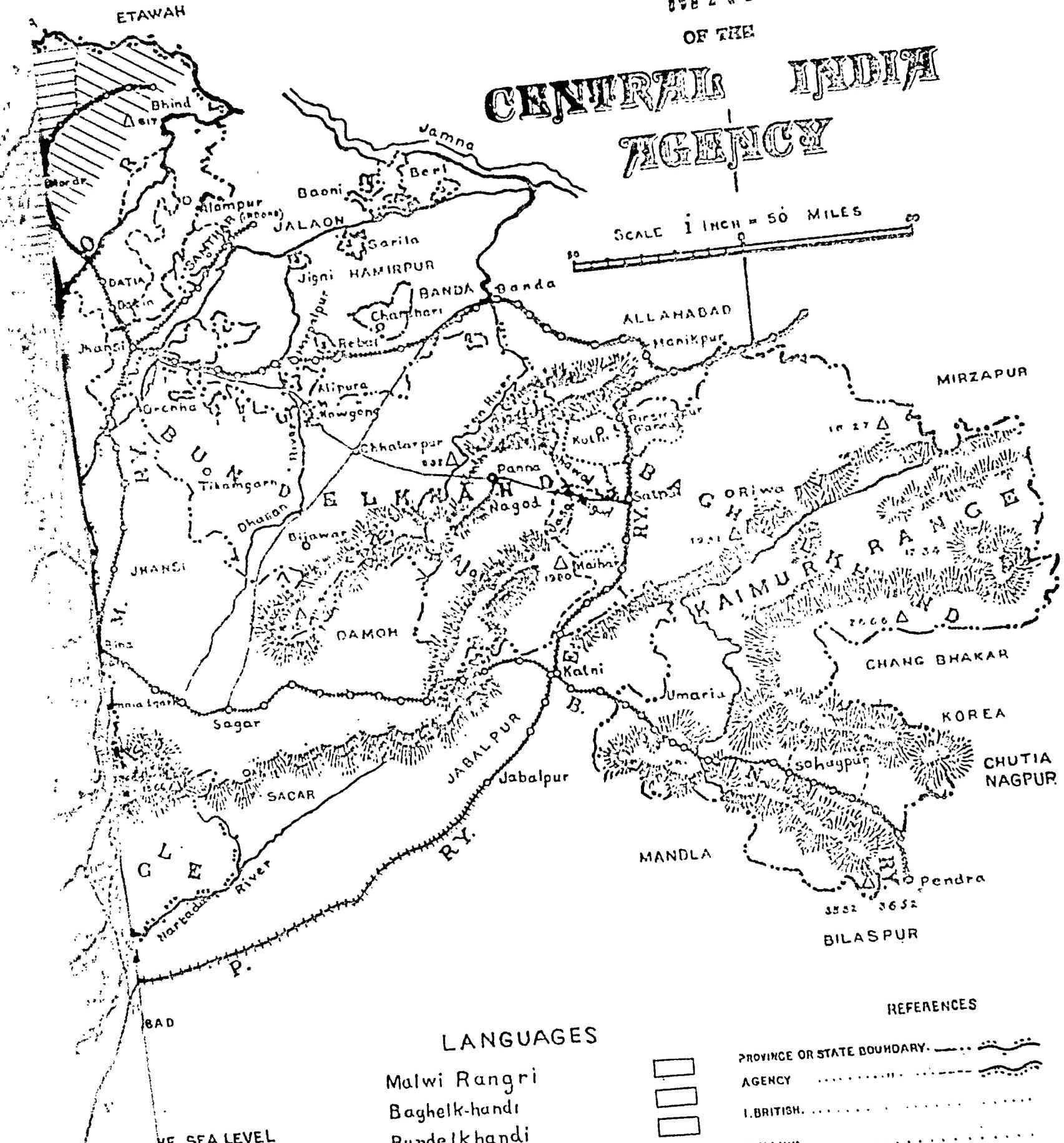
NO. 6.
Languages of Central India



S. ward

MAP
OF THE
**CENTRAL INDIA
AGENCY**

SCALE 1 INCH = 50 MILES



NE SEA LEVEL

86	Agar	1675
1119	Sailana	1847
1617	Nimach	1613
1765	Mandsaur	1514
1147	Jaora	1618
2111	Ratlam	1663
1829		
1532		
1045		

CHAPTER VII.

INFIRMITIES.

121. *Introductory.*—The information dealt with in this Chapter was recorded in Column 16 of the schedule and is dealt with in Tables XII and XII-A.

The orders to enumerators were to record those who were insane, “वाचला”, deaf-mute from birth “जन्म से बहेरा और गुंगा” totally blind दोतों “आंखों से अस्था” and leper कोड़ चूताहे.”

The record as far as the numbers are concerned is probably fairly correct. The desire for concealment is not so strong in the east as in the west, at any rate as regards males. Leprosy is the only affliction which is likely to be kept back. As regards female figures it is less easy to give an opinion.

The real source of error is failure in diagnosis. This is at any rate the case as regards insanity and deaf-mutism. In the case of insanity any one who is suffering from senile imbecility is almost certain to be entered, while in the case of deaf-mutes it is a question whether enough care is given to finding out if the person is really both deaf and dumb, and if he has been so from birth, and aged people are probably entered in this case also.

It would only be presumptuous in one who has no technical knowledge to go into the results in any detail, even supposing they were sufficiently trustworthy and the subject will, therefore, be only briefly reviewed.

It is interesting to compare the figures recorded with those for other countries.

The report for the 1891 Census of England and Wales shews that there were 32 males and 65 females who were insane in each 10,000 of the population. Scotland returned 38 males and 39 females, the United States 35 males and 32 females.

The total figures for all India were only 4 males and 3 females per 10,000 in 1891; the Central India returns on the present occasion shew 5 males and 2 females in 100,000 people. These results shew that insanity is not so prevalent in India as in Europe.

Deaf-mutes in Central India rise to 2 in 10,000 about for males and 1 in the case of females. The figure for all India in 1891, was 9 in 10,000. In England and Wales in 1891 it was 5 males and 4 females per 10,000. Scotland in this case shews 3 per 10,000 for males and 2 for females, the United States shewing 7 and 6.

Blindness in Central India claims 4 males and 3.5 females per 10,000. In all India in 1891 there were 16 males and 17 females. England and Wales shewed 8 males and 7 females per 10,000, Scotland 9 and 8, the United States 10 and 9.

Lepers are shewn in India only. For all India in 1891 the figure per 10,000 was 7 for males and 2 for females, in Central India we shew only 6 males and 4 females per million. It is a curious thing that the figures for Gwalior Residency sent from the Gwalior State Census office are

183-II-4

" " 5 &

" " 7 &

" " 9 &

extraordinarily high compared with those from the rest of Central India. They contain for the area of Gwalior Residency alone, 50 per cent. of total afflicted, 49 per cent. of blind, 54 per cent. of the deaf-mutes, 46 per cent. of the lepers, and 44 per cent. of the insane. It is impossible to suppose that these particular *parganas* of the state are regular charnel houses and I can only suppose there is something peculiar in the way in which the record was made up.

No Indian province shewed so low a figure in 1891 as Central India does on this occasion. The lowest figures for insane was in the North Western Provinces 16 males and 8 females in 100,000. For deaf-mutes Berar shewed the lowest figure 21 males and females.

Blindness was least in Coorg, 49 males and 50 females in 100,000. Ajmer shewed the lowest figure for lepers 6 males and 3 females.

Among the different religions we find the Mahomedans and Jains stand first in each case.

I fancy that the Bohra community who are well known as being generally a weakly set, raise the Mahomedan figures.

The Bohras and Jains are both purely commercial communities in Central India and possibly their indoor shop life is responsible for the greater prevalence of disease among them. Among the afflicted population 21 Mahomedan males and 17 females, and 20 Jain males and 16 females per 10,000 of each sex are affected by one of the diseases we deal with.

Compared with other religions these figures are enormous. Hindus only shewing 6 and 4 and Animists 5 and 4 in each sex respectively.

Some natural cause there must be, I cannot suppose the desire for concealment among the two last is so great as to account for it.

122. *Afflicted Generally.*—The proportion of the afflicted bears but a small ratio to the whole population. In a population of 8,000,000 only 5,000 people are afflicted with the diseases with which we are concerned in this report, some 7 persons in every 10,000. So small indeed were the figures that I was afraid that the abstractors might leave the afflicted out, and to correct this I had all the 16th columns of the schedule read through again and the entries on the slips checked. Blindness is the commonest of the afflictions, 60 per cent. of those afflicted being blind. The deaf-mutes come next with 25 per cent. Leprosy next with 8 per cent., and insanity last with 6 per cent. This is a reversal of the condition of things usual in Europe where insanity is far the most common affliction, blindness being second, and deaf-mutism third. Thus in 1891 the figures for England and Wales shew 33 insane per 100,000, 8 blind and about 6 deaf-mutes.

The Plateau contains most afflicted; the Lowlying land having 2 per cent. and the Hilly tracts 5 per cent. less.

Among every 10,000 of the population about 4 are blind and 2 deaf-mutes, while only 4 in a lakh are insane and 5 in a lakh are lepers.

INSANITY.

123. *General.*—The term used in the schedule was *bāwālā*. I think we may take it that those returned under this definition were what we should term generally persons of unsound mind, more accurate than this it does not profess to be.

124. *Local Distribution.*—There are only 300 insane persons in the whole population according to the return, which seems a low figure, or else the test applied by the Central India enumerators was a severe one.

Insanity is more prevalent in the Plateau and Lowlying tracts than the Hilly, possibly this is due to the jungle tribes being little addicted to the use of opium and alcohol. The freedom of jungle tribes from insanity was noticed in the Bengal Census of 1891. Still in no tract do the figures amount to 1 in 10,000.

183—I-8.

125. *Sex, Age and Insanity.*—There are in all Central India some 69 insane men and 31 insane women in every 100 so afflicted.

In most countries the males are found to suffer from insanity more than the females. The chief causes of insanity are apparently exposure, indulgence in excesses, and mental strain; the last particularly, and this no doubt accounts for the high figure for insanity in Europe as compared with India.

The worst age for females omitting infancy is 25—30 and next 10—15 whereas with males it is 30—35 and 20—30. The above ages coincide more or less with the age of puberty and greatest fecundity among women, while 20—35 is the time when the men work hardest and take to using intoxicants.

From Subsidiary-Table VI. we see that 69 females are insane to every 100 males at 15—20, and 64 at 25—30, the proportion of insane women in every 100 insane, being at each of these periods 9 per cent. and 16 per cent respectively.

186—VI-3.

185—IV-8.

The lower figure among women is due to their leading on the whole a life of lighter toil and less exposure and being less addicted to the use of opium and intoxicants.

186—VI-3.

The figures for "under 5 years" old shew a preponderance on the female side, 75 females to every 100 males.

" "

126. *Insanity and religion.*—There is not much to be made out of these figures, Mahomedans shew 18 insane in one lakh of the population, Jains 12; the rest of the figures are insignificant.

183—II-4.

Among females the Mahomedans also shew the highest return. It is I think possible that this return may be due to a high percentage among Bohras who are notoriously a most unhealthy community, unfortunately I have not their figures separately abstracted.

" ", 5.

DEAF-MUTISM.

127. *General.*—There are in all Central India some 2 deaf-mutes in 10,000 among males and 1 among females.

" " 6 & 7.

The Plateau and Lowlying Country show about 2 per 10,000, but the Hilly tracts only 3 in a lakh of males.

" ", I-14.

The females shew just over in 10,000 in the Plateau and about 2 in the Lowlying tracts but only 2 in a lakh in the Hilly tracts.

" " 17.

128. *Sex, Age and Deaf-Mutism.*—Deaf-mutes are commonest among males at 40-45, nearly 12 per cent., and among females at 60 and over, or discarding this period as likely to contain many who are only suffering from the deafness due to old age, we find most in the 50-55 period, some 10 per cent.

185—IV-4 & 9

At the 55-60 period there are 95 females to every 100 males, and 80 at the 50-55 period.

186—VI-4.

At the "under 5" period there is little difference, both sexes shewing about 4 per cent.

129. *Deaf-muteness and religion.*—Jains shew the most among males about 8 in 10,000, Mahomedans coming next with 6. Among females Mahomedans shew 5 per 10,000 Jains 3. The only connection traceable is with occupation, Bohiras, who are I expect chiefly responsible for the Mahomedan figures, and Jains both being traders.

It may be remarked that the deaf-mute returns are supposed to record those deaf and dumb from birth. Had this been properly carried out the figures would necessarily have decreased towards old age. This they do not do, and hence we can only suppose that the deaf from old age have been included. This is less marked among males.

BLINDNESS.

130. *General.*—This record is supposed to contain those totally blind, blind of both eyes. Though it is of course not possible to diagnose in every case when a person is quite blind, there is no fear in this country of those blind in only one eye being returned as there is a separate term for it in the vernacular.

In Central India some 3,300 are blind out of 8,000,000, 4 males and 3 females per 10,000. The Plateau shews most, 6 in 10,000, the Lowlying tracts 4 and the Hilly 2.

131. *Sex, Age and Blindness.*—There are 81 blind females to 100 males. Both sexes shew most at the 60 and over period as is only natural. Next to this period men shew most at 25—30 and women at 30—35, at this last period there are 96 women to 100 men afflicted, while in the 60 period there are 182 women to 100 men. There is little difference in infancy.

132. *Blindness and Religion.*—Among males Mahomedans come first, 12 in 10,000, Jains coming next with 6 and Hindus third with 4, while the jungle tribes shew 3.

Among females Jains come first with 11 in 10,000, the Musalmans with 10, Hindus and Animists following with 3.

Jains and Mahomedans are thus again at the head of the list.

LEPROSY.

133. *General.*—The form of disease here recorded is the "black leprosy" not leukoderma so commonly seen in the street

The name on the schedule was *Koth* to which was added the word *Chutaho* or *Galit Kushih*

How far the diagnosis is correct in this case I cannot say, there are, however, distinct names for the two diseases in the vernacular.

In all Central India there are only 6 lepers in a lakh of the population so that it is not a prevalent complaint in this part of the country, unless concealment has taken place to a far greater extent than is common in other parts of India. It is the one affliction of the four with which we deal, however, that they are most likely to conceal.

The Plateau shews most, 8 in a lakh of population, the Lowlying 7, and the Hilly tracts 1 only.

In all Central India there are 56 female lepers to 100 males.

The biggest ratio is at the 20—25 period where there are 91 females to 100 males and at 45—50 where there are 90.

186—VI-6.

Among males most are found at 25—30, some 14 per cent, while among women most are found at 60 and over. The male figure at 60 and over is nearly half the female figure.

185—IV-6 & 13.

Leprosy is not common among infants, 4 per cent. males and no females being returned at 0—5. Of course there is a strong inducement to conceal any such disease in unmarried girls.

183—II-10 & II.

134. *Leprosy and Religion.*—Jains shew 2 males in 10,000, Mahomedans 1.

Among females also Jains stand first with 2 in 10,000, Mahomedans shew 1.

INFIRMITIES BY SELECTED CASTES.

135 *General.*—I had hoped that these statistics would have shewn some connection with the habits of opium taking or the consumption of intoxicants but I fear we cannot draw any such conclusions from the facts before us.

The *Ain-i-Akbari* mentions that "the people of this Soobah (Malwa) give their children opium to eat till they are three years old" (Gladwin). And it has been called "the stirrup cup of the Rajputs" while it is well known that at 30 years of age or so the taking of opium is a regular thing, among men of Rajput caste. Occupation is apparently the only cause which affects the numbers afflicted.

The Bania castes are well to the fore in each case. The sedentary unhealthy lives they lead being no doubt in large measure responsible. There is not very much to choose between their male and female figures. Thus among the afflicted generally the Agarwals shew 23 persons per 10,000 and the Mahesris 24 afflicted. The Shrimali Brahman holds a high place which I am unable to account for.

184—VII-2.

The Kandera whose occupation is cotton cleaning also holds a high place.

The jungle tribes are little affected by these diseases and only the Seherias and Kirars who are enumerated by Gwalior State shew any high results, and I have already noted how high the figures returned by Gwalior State are compared with those of the rest of the Agency.

136 *Sexes.*—The sex figures are peculiar. The Agarwal Banias shew 12 in 10,000 more males than females while the case is just reversed in the Mahesri caste. The Shrimalis shew 5 per 10,000 more females afflicted. The Kanderas 4 more, while the Marathas, Seherias, and Kirars all shew more males afflicted. On the whole the males are most affected.

137 *Insanity.*—The figures are at their worst very small only Jijhotias and Khangars can show as much as 1 in 10,000, all males.

We cannot, I fear, make any deductions from this very low return, and some imagination, would have to be called in to play before we could assert that the occupation of Kandera women, who help their husbands to clean cotton, can be supposed to affect their brains!

138. *Deaf-mutes.*—The Banias come out first in this case. The Agarwals shew 8 afflicted in 10,000, 10 males and 5 females.

,, 9 & 10.

137. The Shrimali comes next with 4 in 10,000 all females. Seherias, and Kirars alone among the jungle tribes shew 4 and 1 in 10,000 respectively.

Males seem to be most affected in all the selected castes, there are only 9 females to 11 males afflicted in one lakh of population.

There does not seem to be any local cause for this affliction, occupation again is the only source from which we can draw any conclusions. The Bania with his unhealthy life is most affected especially the males. Why the Shrimali women are so much afflicted I cannot say. The high figures for Seherias and Kirars are probably due to the fact that most of them are returned by Gwalior; I have already noticed their high returns.

139. *Blind*.—Banias here again head the list, Mahestris and Agarwals leading, and Kanderas coming third. Seherias and Kirars as before are the only jungle tribes showing any figures. Occupation again is the only source with which we can connect this infirmity.

140. *Lepers*.—Here the Shrimalis come first with 8 males in 10,000 affected and no females, Mahesri Banias coming next.

No conclusions can be drawn from these figures save that leprosy is not a prevalent disease in Central India.

Subsidiary Table I.

Average number of afflicted per 10,000 of each Sex by Natural Divisions in 1881, 1891 and 1901.

Figures for 1881 and 1891 are not available.

Subsidiary Table II.

Average number of afflicted per 100,000 of each Sex by Religion.

RELIGIONS.	Population afflicted.		Insane.		Deaf-mute.		Blind.		Leper.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Hindu	...	60	45	4	2	16	9	35	31	5	3
Jains	...	203	157	12	2	79	33	93	107	19	15
Musalmans	...	214	165	18	9	61	45	121	102	14	9
Animists	...	53	41	3	1	17	13	29	25	4	2
All Religions	...	71	54	5	2	19	13	41	35	6	4

Subsidiary Table III.

Infirmities by Selected Castes/Tribes or Races.

SELECTED CASTE,	Proportion per one lakh of afflicted among			Proportion per one lakh of Insane among			Proportion per one lakh of Draftee among			Proportion per one lakh of Blind among			Proportion per one lakh of Leprosy among		
	Persons			Males			Females			Persons			Males		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hindus—															
Rajput	...	47	59	36	3	5	1	11	11	9	27	32	21	6	6
Marathas	...	99	134	64	3	...	6	26	17	25	79	117	23	...	...
Brahman Jijotia	...	50	78	29	7	15	...	11	11	8	15	18	12	17	22
" Shrigode
" Shrimali	...	179	156	293	...	...	...	45	...	101	89	78	101	45	78
Gujar	...	75	70	81	2	2	3	17	13	23	59	42	47	6	3
Ajna	...	12	12	14	4	6	...	4	...	11	4	6	...	...	...
Bhat	...	15	32	78	...	...	...	14	6	21	27	29	36	14	6
Gelot	...	47	23	...	...	...	...	19	37	...	...	...	...	29	56
Joshi	...	88	131	41	...	...	...	...	...	...	68	131	41	...	...
Bania Agarwal	...	232	287	164	...	...	...	78	109	51	139	169	113	35	27
" Oswal	...	17	30	...	...	...	...	...	...	...	17	30	...	...	...
" Mahestri	...	238	189	367	5	...	12	...	...	...	197	189	20	36	...
Kandera	...	110	94	129	12	...	23	6	...	13	92	94	90	...	...
Dhangar	...	39	31	44	...	...	...	10	...	22	19	31	...	10	...
Sondhia	...	16	25	6	...	...	...	3	...	6	10	20	...	3	5
Khangar	...	88	123	49	6	12	...	21	39	12	61	81	37	...	...
Total Hindus	...	63	73	51	3	4	2	14	15	13	69	46	30	7	6
Musaimans—															
Shaikh	...	43	59	27	2	4	...	11	11	10	20	42	16	1	2
Saiyad	...	35	30	35	...	...	...	19	5	35	16	25	...	...	...
Moghul	...	88	72	109	...	...	...	31	12	62	51	69	47	...	...
Pathan	...	60	68	31	1	...	3	7	8	6	44	75	11	8	5
Total Musalmans	...	50	67	32	2	2	1	11	9	13	34	53	14	3	3
Animists—															
Bhil	...	12	18	6	...	...	...	5	5	4	6	11	1	2	2
Bhillala	...	6	10	2	...	...	...	3	4	2	2	4	...	1	2
Gond or Raj Gond	...	18	14	22	...	...	...	...	...	...	18	11	22	...	...
Kol	...	15	17	12	1	3	...	1	1	1	13	13	11	...	...
Mina	...	13	18	8	...	...	...	3	4	2	9	14	4	7	14
Patlia	...	7	14	...	...	...	...	...	...	...	...	...	...	...	...
Korku
Seheria	...	90	95	85	4	4	5	40	42	38	40	45	33	6	4
Bharud
Kotwar
Arakh
Kirar	...	60	61	53	2	2	2	13	12	13	40	43	36	5	4
Total Animists	...	20	23	18	1	1	1	5	6	4	18	15	14	1	...
GRAND TOTAL	...	44	53	34	2	2	1	10	11	9	23	35	20	4	5

Subsidiary Table IV.

Distribution by Age of 10,000 persons for each Infirmitiy.

AGE-PERIOD.	MALES.					FEMALES.				
	Total.	Insane.	Deaf-mute.	Blind.	Leper.	Total.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11
0—5	355·3	173·9	372·6	357·3	411·2	382·9	297·0	431·5	411·1	...
5—10	562·9	632·2	512·2	601·7	367·6	589·8	495·0	919·3	438·0	971·0
10—15	779·9	1,043·5	1,117·8	665·2	257·4	585·4	1,188·1	845·3	465·0	455·5
15—20	861·8	565·2	1,017·7	808·1	919·1	559·0	891·1	887·8	411·9	619·4
20—25	792·5	1,087·0	803·3	808·1	401·4	721·8	900·1	887·8	653·6	610·4
25—30	987·4	1,087·0	908·0	956·6	1,000·3	805·5	1,584·2	887·8	727·8	779·2
30—35	883·6	1,301·3	803·3	830·1	1,139·7	889·1	591·1	769·2	977·1	649·4
35—40	718·4	826·1	881·8	679·7	772·0	661·6	1,089·2	731·7	599·7	779·2
40—45	990·6	950·5	1,173·8	838·8	1,250·0	955·1	900·1	694·2	1,031·0	1,103·9
45—50	701·3	913·0	745·2	618·7	735·2	594·2	594·1	460·1	579·5	1,168·8
50—55	845·0	347·8	779·8	912·6	1,029·4	946·3	495·0	1,013·1	936·7	1,163·9
55—60	619·1	204·4	241·5	819·1	625·1	396·1	297·0	575·2	417·8	524·7
60 and over	877·3	739·1	635·0	1,050·0	698·6	1,910·2	495·0	1,107·0	2,351·6	1,563·9
TOTAL	...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

Subsidiary Table V

Distribution of the Infirmitiess among 10,000 of the population.

AGE-PERIOD.	MALES.					FEMALES.				
	Total.	Insane.	Deaf-mute.	Blind.	Leper.	Total.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11
0—5	2·4	·1	·7	1·4	·2	1·9	·1	·5	1·3	...
5—10	3·5	·3	·9	2·1	·2	2·9	·1	1·1	1·4	·3
10—15	4·4	·4	1·7	2·2	·1	3·1	·3	1·0	1·6	·2
15—20	6·1	·3	2·0	3·3	·5	3·3	·2	1·2	1·6	·3
20—25	6·1	·6	1·7	3·5	·3	3·7	·2	1·1	2·2	·2
25—30	7·6	·6	1·9	4·2	·9	4·6	·4	1·2	2·7	·3
30—35	6·7	·7	1·6	3·6	·8	5·2	·2	1·0	3·7	·3
35—40	8·7	·7	2·8	4·4	·8	5·6	·4	1·4	3·3	·5
40—45	10·3	·7	3·3	5·2	1·1	7·0	·3	1·2	5·0	·5
45—50	13·5	1·3	3·9	7·1	1·2	7·4	·3	1·4	4·7	1·0
50—55	13·7	·4	3·4	8·5	1·4	10·2	·2	2·6	6·6	·8
55—60	21·7	·8	2·4	16·6	1·9	10·0	·3	2·2	6·9	·6
60 and over	19·3	1·2	2·6	13·2	1·3	24·3	·3	3·2	19·5	1·2
TOTAL	...	7·1	·5	1·9	·6	5·4	·2	·2	...	...

Subsidiary Table VI.

Proportion of Females afflicted to 10,000 Males at each Age.

AGE-PERIOD.	Total.	Insane.	Deaf-mute.	Blind.	Leper.
	1	2	3	4	5
0-- 5	... 7,699·1	7,500·0	7,187·5	9,384·6	...
5--10	... 7,486·0	3,333·3	11,136·4	5,909·1	15,000·0
10--15	... 5,362·9	5,000·0	4,687·5	5,702·5	10,000·0
15--20	... 4,618·2	6,923·1	5,222·2	4,149·7	4,000·0
20--25	... 6,307·9	4,000·0	6,811·6	6,598·6	9,090·9
25--30	... 5,828·0	6,400·0	6,025·6	6,206·9	3,243·2
30--35	... 7,188·6	2,000·0	5,942·0	9,602·6	3,225·8
35--40	... 6,344·5	5,789·5	5,131·6	7,295·1	5,714·3
40--45	... 6,888·9	4,545·5	3,663·4	9,702·5	5,000·0
45--50	... 6,053·8	2,857·1	3,906·3	7,288·1	9,000·0
50--55	... 7,992·6	6,250·0	8,059·7	8,373·5	6,071·4
55--60	... 4,639·2	4,285·7	9,523·8	4,161·1	2,941·2
60 and over	... 15,555·6	2,941·1	11,346·2	18,272·3	11,052·6
Total	... 7,144·7	4,391·3	6,204·9	8,159·4	5,661·8

CHAPTER VIII.

CASTE, TRIBE AND RACE IN CENTRAL INDIA.

A.—DESCRIPTIVE.

141. *Introductory.*—Representatives of almost all the varied elements which go to make up the population of the Indian Empire are to be found in Central India, from the Pushtu speaking Pathan who takes service in state armies to the Telegu speaking inhabitant of Madras.

The greater part of the population of Central India is of the Hindu religion, but a few Mahomedan groups still exist, either traces of the days when the Moghal Emperors extended their sway from the Panjab to the Dekhan or else the descendants of those northern adventurers who hired out their services to the great Maratha generals.

Of the first Bhopal is the only example, while Jaora is the only notable instance of the other.

Sir John Malcolm says "The Hindus (of Central India), as in all parts are divided into four great castes ; but it will be preferable to speak of the inhabitants of this country as nations and classes, for it is in this manner they divide themselves and keep alive the attachments and prejudices that distinguish them from each other." The truth of this is very soon apparent to any one who has lived in Central India. Roughly there are four great sections. The Maratha section who belong to the ruling circles, the Rajputs who are similarly situated, the trading classes consisting chiefly of Marwaris and Gujarathis, and lastly the jungle tribes of *Dravidian* stock.

I think that as we are dealing with the institution of caste, it will be best for the purpose of this Chapter to neglect these differences of race altogether, and consider the question from its religious side, still some attention should be drawn to predominance of racial distinctions which will not be noticed except in this preliminary section.

The Marathas are foreigners and though rulers of the greater part of Central India, have no true connection with the soil, and are little met with outside cities, the vicinity of courts, and administrative centres.

The Rajputs with all their endless ramifications form a large portion of the population. Originally invaders, they have so long held a stake in the soil that they have become a part of the indigenous population.

The Marwaris, with the exception of the Bohra class of Mahomedans, hold practically all the trade of Central India. They are either Vaishnavite Hindus or else Jains. Their advent into Central India dates, except in the case of one or two families, from the time of the Maratha invasion only. The Jain portion of this community is very wealthy.

The last section, that of the Jungle tribes, is mostly of Dravidian or mixed Aryo-Dravidian origin, these tribes being the modern representatives of the former rulers and inhabitants of this country.

142. *Ethnical Divisions.*—The Ethnical divisions of Central India follow broadly the natural divisions which I have adopted.

The Plateau which along most of its western border marches with Rajputana is peopled by Brahmans of Marwar and Mewar, by Rajputs who are off-shoots of the great clans, and by traders, who belong to the great Bania families of Jodhpur and are mostly Jains.

The Low-lying country, on the other hand, draws its Brahman population from the North-West Provinces, its Kshatriyas are of mixed origin and except the chief of Riwa are not generally recognized by the clans of Rajputana, while its trading population comes from Mathura and Agra.

Caste is the type of these two tracts, the religion being mainly Hindu.

Lastly, we come to the Hilly tracts. Here caste gives place to tribe and Hinduism to Animism or to a mixture of the two.

Instead of a community split up by endless elaborate rules regarding marriage and social intercourse, we meet with tribes who regulate these matters in the simplest way, or who have only begun to employ the methods which they have found obtain among their rulers.

They are, as a rule, tribes divided into totemistic sub-divisions, here and there a section may be seen struggling to get within the pale of Hinduism, while the rest are still following their primitive tribal ways, living by hunting and collecting jungle produce when times are good, and by dacoity when they are bad.

The lower classes of Hindus are of course found everywhere, except in the wildest parts of the Hilly tracts.

The two classes of foreigners, the Mahomedan and the Maratha, do not belong strictly speaking to any ethnical division. Being rulers they are found at administrative head-quarters and but little elsewhere.

143. *Scope of Chapter :—*

I wish in this Chapter to give a sketch of caste as we find it now in Central India as compared with caste as it is described in the sacred books. Space is limited and the subject of caste is an intricate one which offers endless opportunities for controversy. All, therefore, that this Chapter professes to attempt is to give a brief description of certain institutions, which are met with in the caste system, illustrating them by local examples while it leaves it entirely open to the reader to draw any conclusions he may wish.

Before proceeding further I will define the terms, Hypergamy, Endogamy and Exogamy.

Hypergamy is the giving of daughters to men belonging to a caste or class equal to or higher than that of the girl. This is a common trait. A caste (A) will take daughters from (B) which is lower in the social scale, but will not give their daughters to the men of (B).

An Endogamous group is one in which the men are obliged to get their wives from inside the same family group as they themselves belong to.

An Exogamous group is one, the male members of which are obliged to get their wives from some family group other than that to which they themselves belong.

In his "Castes and Tribes of Bengal" Mr. Risley has traced the connection which exists between Hypergamy and Infant marriage and Widow re-marriage. Briefly it may be given thus :—

Hypergamy, or the law which requires a man to wed his daughter with a man of higher or equal rank sprang from his desire to preserve purity of stock.

A section of a caste loses social status from some cause or other.

The rest of the caste then look askance at any matrimonial alliance with them.

Now the sacred books of the Hindus while absolutely prohibiting regular marriages between a woman of high rank and a man of lower position, have allowed the reverse to take place, consequently we find that the rest of the caste will take the daughters of the degraded section in marriage but will not allow their daughters to marry men of the degraded section.

The result of this is to produce a surplus of women in the caste while the degraded section suffers from an excess of bachelors.

Instead of bride-price being paid bridegroom price is given, and the marriage of daughters of the un-degraded part of the caste becomes an anxious and costly matter.

The natural result of this, as regards widows, is to make the rules which exclude them from re-marrying more rigid than ever. They must at all costs be prevented from competing with girls in the marriage market, where there maturer years and experience would make them dangerous rivals.

In support of this view it is found that tribes who allow widow remarriage do not possess the custom of hypergamy.

Hypergamy is a characteristic of the higher castes only.

Low castes, instead of forming hypergamous sections, simply split up into new castes which have no connection with the parent stock.

The effect of hypergamy on infant marriage may be surmised.

The sacred books require a girl to be married by 12 or 14 years of age. To have an unmarried girl, who has reached puberty, in the house is a sin.

Hypergamy makes it difficult to get husbands, hence girls must be married early, or they may be left out in the cold. Female infanticide is resorted to when conditions are very adverse.

The higher castes thus introduced infant marriage and the lower castes followed suit as far as possible, considering that what the upper classes did must be the proper thing to do, a fashion was set as it were.

Jungle tribes when struggling to raise themselves to caste status always seize on this custom as one which shews improvement of social position.

Hypergamy then, by restricting choice in husbands, makes the rules prohibiting widow re-marriage stricter, and increases the tendency to infant marriage.

THE THEORETICAL SYSTEM OF CASTE AS GIVEN IN THE HINDU SACRED BOOKS.

144. *General.*—Thick as is the mist which conceals the early history of Malwa, there appears to be little doubt that in remote ages the rulers of Central India were of Dravidian stock, the forebears of the Bhils, Korkus and other races, who now lead a precarious existence in the fastness of the Vindhya and Satpuras.

The first historical notice we have of the Aryan invasion of Central India is of the acquisition by a Rajput king of the Sovereignty of Malwa, about 800

years B. C. Then the mist once more hides everything from our view till we reach Vikramaditya's accession to the throne of Ujjain about A.D. 500.* A period when the institution of caste had long been firmly established.

As is well known the Hindu community is theoretically divided into four sections, Brahmans, Kshatriyas (Rajputs), Vaishyas (Banias), and Shudras (low caste).

Of these the three first are known as the twice-born (*Dwi-jas*) as they receive a second spiritual birth when invested with the sacred thread (*Janeo*)—The Brahmans are the centre round which the whole caste system revolves they are the framers and interpreters of the laws which regulate not only their own caste but those of the other two orders also.

The Hindu theory bases these distinctions on function, the Brahman the priest, the Kshatriya the warrior, the Vaishya the trader and agriculturist, while the Shudra does menial services. The Shudra is once born and cannot wear the sacred thread.

Now-a-days, at any rate to the uneducated these distinctions of caste are thought to be a law of nature, and a divine ordinance, which it would be futile to dispute, though the Englishman's disregard of caste distinctions has done much, at any rate in towns, to weaken the bonds.

There were sceptics and irregular worshippers even in Vedic days but the veneer of European education was not.

It is a far cry from the old Pandit, rigidly scrupulous about his food, and believing firmly in innumerable gods to the up to date Brahman, who dines in European Hotels, and whose religious convictions might often be summed up in the words of a well known character, "I reject the superstitions of the ages, I believe in nothing, I don't even believe that I don't believe".

145. *Theoretical System* :—Professor Roth in his "Brahma and the Brahmans (*Muir's Sanskrit-texts*) says that the Aryans at some period more recent than the hymns of the *Rig-Veda* [B. C. 2,000 or, 2,400] must have expanded and extended into the Gangetic plains and later on into Central India.

The priestly caste was then in process of formation and was rapidly becoming a concrete functional body. They soon saw the chance offered to their intellectual and moral superiority of making themselves essential to the warrior chiefs by their influence over the masses and like the ecclesiastical orders of the middle ages of Christianity "began to look upon secular authority as an effulgence of their own power." So that though the warrior families possessed the sole right to sovereignty, their possession was incomplete till recognized by priestly sanction and inauguration.

The barriers of caste were at this time still easily surmountable as regards the relations of the three upper castes towards one another. The priests were as yet no more than a professional group who were recruited from any of the upper classes, and it was the individual of a family who was "distinguished by his power of expressing devotion in a manner presumed to be acceptable to the deities or a readiness in poetical diction" who was employed to

* The Hindus for reasons best known to themselves have elected to start the "Vikramajit" era of B.C. 56, which was not apparently the actual date at which this king lived.

conduct the worship for the others, he was the *puro-hita* the "brought forward" one. From this it is easy to imagine the growth of an exclusive caste, from a professional group to an hereditary one, and thence to a caste in the Brahmanical sense of the term.

The Shudra was apparently even at this time separated from the other three, and still more so the "darked-skinned man" the aboriginal. "Those tribes which are outside the classes produced from—Brahma whether they speak the tongue of the Arya or not we call *Dasyus*." (*Manu X-45*).

In their social relations the three upper classes observed few restrictions between themselves. We read that in the *Krita yuga* or *Krita age* classes existed but were undistinguishable.

"They were alike in the object of their trust in observances and in their knowledge" and again "Though they had separate occupations they had but one *Veda* and practised one duty." Numerous passages shew that the making of sacrifices, etc., was in no way confined to a priestly class as we now know it. This is also shewn by there being *Rajarishis* or royal *rishis*, though later commentators, shocked at the idea of non-Brahmans sacrificing, have tried to explain the term away. (*Muir*).

The Brahmins were at this time merely the clergy of their day. *Brahma* means prayer and a *Brahman* is any man who offers one, and has nothing to do with a special class. The term *Rajanya* or *Kshatriya* refers only to soldiers and their leaders, the chiefs and barons of the Aryan tribes, and often as these chiefs are praised in the *Vedas*, no mention of descent from the arms of Brahma is made, except in the *Purusha Sukta* as noted below. The chiefs in the Mahabharata even held councils without the presence of a Brahman, a great offence according to Manu. The *Kshatriya* character is described as that of the reckless soldier. "The wretched *Rajanya* (*Kshatriya*) unlucky in play will eat the Brahman's cow saying 'Let me live to-day even if I cannot live to-morrow.'"

One famous passage there is in the *Rigveda* known as the *Purushasukta* or Hymn of the Primeval Male which accounts for caste. This passage all orientalists agree is a modern one which has been inserted.

The pantheistic sentiment of this Hymn is quite out of touch with the rest of the writings. The passage runs thus "When they formed *Purusha* into how many parts did they divide him? What was his mouth? What were his arms? What were called his thighs and feet? The *Brahman* was his mouth, the *Rajanya* (*Kshatriya*) made his arms, that which was the *Vaishya* was his thighs, the *Shudra* sprang from his feet." (*Muir 7*).

The theoretical classes of Hindu Society are thus made to be of divine origin and consequently authoritative; it is on this foundation that the Brahmins have raised the superstructure which has to-day become so vast and complicated.

The duties of the various castes were thus defined. Brahma had prescribed "force criminal justice and war as the profession of the *Kshatriyas*, the duty of officiating at sacrifices, sacred study, and the receipt of presents to be the functions of Brahmins. The care of cattle, traffic, agriculture, to be allotted as the work of the *Vaishyas*, and the practice of the mechanical arts to be assigned as that of the *Shudras*. The duties common to the Brahmins,

Kshatriyas and Vaishyas were offering of sacrifice, study and liberality." We see that only Kshatriyas and Vaishyas had a direct stake in the soil, broadly speaking, as landlord and tenant respectively. The Brahmanas were above it, the Shudras' duty " was that of serving the other three classes without grudging."

Gradually the power of the priestly class became greater and they saw that what was wanting to secure their position was the seal of divine sanction to their priestly office. They had by the days of Manu (5 B. C.) arrogated to themselves the direction of all matters connected with civil administration, law and religion ; to define and make this power absolute the collection of rules and maxims known as *The institutes of Manu* was compiled. Here the divine origin of the castes was fully set out, the Brahman was confirmed in his pre-eminent position, and every caste given its proper place and assigned its special duty. Also the most complicated genealogical system was evolved to account for the different sub-divisions of four great castes which then existed. The Brahmans now became a separate body of great importance, with hereditary functions, and they were to be revered by all other classes. A well-known popular *shlok* expresses their power thus "The gods are under the power of the *mantras* (mystical verses) ; the mantras are the possession of the Brahmans ; the Brahmans are our gods" again "Since the Brahman sprang from the most excellent part (of Brahma ; that is from the mouth) since he was the first born and since he possesses the *Veda* he is by right the chief of the whole creation." (*Rig V*, I-94).

As, however, the number of priests required was limited Brahmans were later on allowed to engage in other occupations such as soldiering, cattle-keeping, and trade (v. *Manu IX*-319, *X*-80, 82, 101, 102).

When we turn to the subject of intermarriage which now forms the great barrier between the endless sections of modern Hindu society, we find that as the castes get more and more distinctly separated so do the marriage laws become stricter. Endless passages shew how little restraint there was at first between the upper classes. Thus in the *Atharva Veda* (v. *Athar: Veda IX*-5-27), a composition of comparatively late date, we find Brahmans marrying Kshatriyas, and the re-marriage of widows was evidently a common occurrence. The sharp distinction between the three upper classes and the fourth is maintained, however, only illicit connections producing degraded stock being possible between these two big divisions of twice born and once born. "Nor should one talk with everybody (for gods do not talk with everybody) but only with an *Arya*, a Brahman, a Kshatriya or a Vaishya, for these can sacrifice. If any one have occasion to speak to a Shudra let him say to another 'Tell the man so and so'. This is the rule for an initiated man." (*Sat. Br.*).

Ceremonial defilement by touch or eating with members of other ranks is never mentioned in the *Vedas*, had it existed, it could not have escaped notice. (cf. *Corinth. V*-11).

By degrees, however, the gulf widened, purity of descent became a matter of the first importance, and marriage became a custom requiring careful rules for its regulation, food, professional occupation, funeral rites, and even the people one could associate with, all become the subject of rules, but marriage seems to have been the starting point whence all the distinction came.

Endogamous divisions arose, at first large groups which from one cause and another have split up into the endless ramifications we find to-day.

The curious confusion of matter and spirit which forms the philosophical basis of the Hindu religion no doubt greatly assisted the growth of this system, while the priestly class encouraged a mode of thought so useful in preserving their ascendancy. Matter in the view of this system is non-existent, it is all *Maya*, "Illusion", the spirit being the only entity.

It is not difficult to follow the line of thought which results from the extension of this philosophy to material things.

Religious purity becomes of the first importance, and mere physical impurity a negligible quantity, and the pious Hindu, whom nothing will induce to take water from a Pasteur filter, will hasten to bathe in, and drink from, a stagnant cow-haunted pool which has a reputation for sanctity.

The above very imperfect sketch brings us down to the present time and I will now endeavour to shew how different Caste organisation as we meet with it in Central India to-day is from the classical system of the sacred books.

146.—*Caste To-day.*—It is probable that without making special investigations most people who have lived some time in India will have noticed that the terms Brahman, Rajput, (*Kshatriya*) Bania (*Vaishya*) which we call "castes," etc., are wide ones and indicate only a very general separation of the classes. That the term Brahman includes not only those who strictly adhere to all the traditions and rules of their order, but also many whose position is doubtful, who are nothing more than tribal priests, who have received a kind of honorary rank and with whom many Brahmans will have nothing to do; similarly that the term Rajput includes not only those who can trace their lineage back for centuries, but also those who but yesterday obtained a new made pedigree from the local Bhat, and with whom the older races will hold no intercourse. These distinctions we find on examining the internal structure of the various groups are mainly based on marriage.

It is not, as will be seen the big groups of Brahman, Rajput, etc., by which caste rank is decided but by the smaller sub-divisions of these groups.

I hope in the short space which can be devoted to this question to be able to bring out by means of actual examples from local castes and tribes, that the word "caste" as ordinarily used is only a generic term and that the true caste, the social unit that is by which intercourse is decided, is the sub-caste, sept, clan or whatever the name the sub-divisions of the bigger group may be.

You ask a certain man A—what his caste is. He replies that he is a Brahman. If you ask him whether he will associate with, feed with, and above all inter-marry with the family of B—from Bengal or of C—from the North-West Provinces, he will say "certainly not".

On making further inquiries you find he is not only a Brahman but a *Panch Gaur*, a *Kanaujiya*, and a *Jijhotia*.

Even this has not brought you to the goal, for we have not as yet discovered the limits within which he can marry.

Another question illicits the information that he is not only a *Jijhotia* Brahman but a *Bundelkhandi Jijhotia*, a local group.

This brings us almost to the end of the search. All these groups through which we have traced him are comparatively large and what is the real gist of the matter are endogamous, that is all men and women of the group are bound to marry within the group. We have got to the smallest endogamous group, the smallest unit from within which he is obliged to get his wife. As a Brahman he is one of a vast community within which he must marry, as a *Panch Gaur* of a smaller group, and so again in the case of the *Kanaujiya* and *Jijhotia* groups to which he belongs. He must marry a woman who belongs to these groups in the same way that he does himself ; she must be a *Bundelkhandi Jijhotia*.

On examining the *Bundelkhandi Jijhotia* group we find that it is sub-divided into 71 sub-divisions. This Brahman belongs to the *Richaria* sub-division. This *Richaria* sub-division is an exogamous group, that is to say, he cannot marry a woman who belongs to this group but must marry one belonging to one of the remaining 70.

He must marry within the *Bundelkhandi Jijhotia* group but he may not marry within the *Richaria* sub-division of that group because he himself belongs to it.

It will not be out of place here to give an instance of "Hypergamy."

Suppose another Brahman D—of the *Bundelkhandi Jijhotia* group, who belongs to the *Gotamia* sub-division, to ask for the daughter of A—in marriage. Now A—belongs to one of the 13 superior groups known as the *Terah Patas* while D—belongs to one of the *Antawan Panchadars* who rank below the *Patas*.

A—refuses to give his daughter to D—, but D— being wealthy A— proposes to marry his son to D—'s daughter.

A—has no objection to taking a daughter from D— but he will never allow a daughter of his to marry a man of D—'s inferior rank.

I hope these examples will shew the importance of marriage regulations in determining social position, and also that it is to the small Sub-divisions that we must look if we wish to discover the vital power of the modern caste system, how it is the sub-caste or sub-division that really does what we expect caste to do and that caste, as we generally use the term, gives us no true idea of the restrictions of inter-marriage to which any group is subjected.

At the end of this Chapter are several schemes giving the constitution of certain local castes and tribes, and in all it will be seen that there are small exogamous divisions included in larger endogamous groups, all shewing that it is these small exogamous divisions to which we must get before we can, to use an Americanism, properly "locate" a man.

The section on local castes again affords many examples of how new endogamous groups are formed by sections of a community emigrating or otherwise separating from the parent stock, and of how these new endogamous groups split themselves up into smaller exogamous groups.

In this way the number of "castes" is ever on the increase, and has given rise to the complicated system which we meet with to-day.

If there ever was a system consisting of only four castes as described in the Sacred Books it has long ago passed away.

The relations subsisting between caste and marriage are treated of in the next section and illustrated by local examples.

CASTE IN RELATION TO MARRIAGE.

147. *General.*—The subject with which we are here concerned is that of marriage in kindred groups, a phenomenon by no means restricted to the Hindu caste system, but which seems to have been at one time or another a phase in the life of every community. It dates back possibly to an age when descent was reckoned through the woman, when if the father was not unknown, he at any rate did not live with the mother of his children until they were brought up.

The woman was the keeper of family tradition, the agriculturist of the community, as opposed to the hunter, man. She was the "witch" or wise woman of the family skilled in herbs, local lore and religious rites.

Gradually a kindred group developed, composed not of husband and wife but of brothers and sisters; the child looked for protection not to a father, whom he perhaps did not know, but to his mother's brother. Later, brother and sister marriages are met with, the group thus keeping its unity and ensuring purity of stock. Later on prohibition of marriage with an elder sister arises, followed by prohibition as to other relationships. The endogamous group grows and splits up into smaller exogamous groups, a process we still see going on among the caste groups of India.

Endogamy was thus in early days the strength of the family and as groups became consolidated they extended the limits within which marriage was possible, new endogamous groups formed by the departure of sections of the old groups and so the system developed.

The process was of course gradual, one phase overlapped the next. First comes the group which laid stress on maternal descent and which without letting woman have all dominant power, assigned her the position of regulator of social and religious matters, she was the priestess of the goddess of fertility, and the keeper of all traditions. Her chief importance lies in her being the channel through which descent and possession pass.

Then man gradually arrogates all power to himself, husband and wife form more permanent unions, and the rule of descent changes. Folk-lore, old tales (the Marchen of Grimm for one) old laws, customs and festivals, all bear testimony to the position held by woman in these days.

The feeling of kindred group marriage is not yet dead in Europe as the two instances below mentioned by Professor Pearson will shew.

One case of an exhibition of this feeling occurred at the village of Borsad near Kaschau in Hungary. "A girl who is a native of the village was married to a peasant from another village, but after the wedding a number of the young men of Borsad tried to prevent her from departing to her new home. The bride managed to escape, but on seeing this the young men set fire to the cottage of her parents, and the flames quickly spread to other cottages.

A murderous fight then began between these young ruffians and the brides' friends with the result that eight peasants were killed and about twenty of both sexes injured."

The other case is from the Tyrol (1886).

"The village of Ladis in the Tyrol has for generations observed the rule that its maidens must not take husbands outside their own village. Lately, however, Catherine Schran, reckoned the most beautiful girl of the whole district, accepted the proposals of a suitor from a distant place. The youths of Ladis resented this as a personal injury. Six of them seized her, tied her on a manure cart and led her through the village, the other youths and boys jeering and singing derisive chants. At length her father rescued her."

These two cases reported by the newspapers as mere "disturbances" of no particular value are in truth deeply interesting as shewing how the old customs linger even when all need for their preservation has departed.

In India the idea of the kindred group as a marriage unit has remained though it has expanded, split up, divided and sub-divided into endless new endogamous and exogamous groups till its complexity is absolutely bewildering.

The strong feeling of the Aryan settler against the dark skinned inhabitant of the country and his desire to keep his race pure from the taint their blood would introduce, has given a persistence to the group which want of the same influences in Europe has allowed to die out.

The instances of this feeling quoted above come from isolated places where old customs are found long after the reasons, which called them into existence, have passed away.

148. *Theories of Nesfield and Risley.*—There are two main views as to the origin of caste. One is that of Nesfield, the "Occupational" theory as it may be called, in which it is asserted that "the bond of sympathy or interest which first drew together the families or tribal fragments of which a caste is composed—was not community of kinship—but community of function. Function and function only as I think was the foundation upon which the whole caste system of India was built up." (*Nesfield's Brief Review.*)

There are many objections against this theory, but one of the most important is that "it pre-supposes an unbroken continuity in the national life" and "assumes as its necessary basis the unity of the Indian race". Nesfield admits that a white race of Aryans invaded India, but maintains that they were swallowed up by the indigenous tribes. He also denied that any physiognomical difference could be noticed between the Brahman scholar in a Sanskrit School at Benares and "the scavenger who swept the roads."

The other theory is that put forward in Mr. Risley's "Tribes and Castes of Bengal." Here marriage is the basis on which caste distinctions are founded.

Anthropometry was also used and resulted in distinguishing three distinct types, the Aryan, the Dravidian and the Mongoloid, this last being intermediate between the other two; we are not concerned with this type here.

The Aryan type was distinguished by a straight fine-cut nose, long symmetrical narrow face, well developed forehead, regular features, and high facial angle. The stature is fairly tall and complexion "wheat-coloured."

The Dravidian was distinguished by his broad nose, low facial angle thick lips, fleshly face and coarse irregular features. His figure is sturdy and squat, and his colour dark brown to almost black.

Manu attempted in his 10th Chapter to account for the different castes by a complicated and obviously absurd system of crosses. But "in India it does not necessarily follow that because the individual applications of a principle are ridiculous, the principle itself can have no foundation in fact." The idea was in the main correct, and we can now trace the growth of caste from jungle tribes, and even see the system actually working, and there is no doubt that this process of rise from the status of a jungle tribe to that of a regular caste is an illustration of what has actually taken place in former ages. The working of hypergamy, endogamy and exogamy can be seen in many instances and I will try to give local illustrations showing how a tribe glides gradually within the pale of Hinduism by means of marriage, and soon losing all remembrance of its old state, invents a legend to prove it has held that position from remote ages. Difference of colour was the first cause of separation. The light coloured Aryan would not consort on equal terms with the dark skinned and generally inferior *Dasyus* and formed marriage regulations to preserve the purity of his stock. In the south of Europe where no colour difference existed we find the Aryan mixing freely with the Turanian.

The minor sub-divisions are the result of fiction; such as the belief that those, who live far off, or speak another tongue, must necessarily be of different stock, and are either Ethnic, Functional, Sectarian, or Social in their nature.

As an illustration of the effect of the marriage regulations in determining the internal constitution of a tribe or caste I propose to give examples of (1) A pure tribe ; (2) Rise of a tribe to caste status ; (3) Fall of a caste to tribal rank. An ordinary caste is dealt with in paragraph 146.

149. Instances of the effect of marriage regulations.

(a) Pure tribes.—*The Barwani Bhils* :—

The particular group of Bhils, which I propose to take as an illustration in this instance, are those who live in Baryani. They inhabit the Satpuras which they have divided up into *Hads* each nominally under a Naik.

My informant tells me that the Bhil of this region has been little affected by civilization and lives a most primitive kind of existence. The report that a white man is approaching is often enough to cause immediate flight. My informant adds "this Bhil is almost always in hot water and I do not think he would be happy without a good deal of excitement (sic)." There are no fixed villages in this part. The collection of huts which does duty for them are abandoned at the least alarm, and each hut in such collections even is built far away from its neighbour as the Bhil himself says to guard against treachery and against too much attention being paid one's wife by one's neighbours.

This group is a good instance of a tribe which has as yet absorbed little from contact with its Hindu neighbours. The group is divided into 41 septs, which as a rule have each its own tutelary deity. There are some points of general custom which I will first touch on. All these septs reverence the Bor tree, (*sizyphus jujuba*). At a marriage the *chula* on which the feast to the marriage party is cooked is always made out of earth from round the roots of this tree.

Some septs, however, have this tree as the object of their special worship. Septs with different names but whose object of special worship is the same cannot intermarry, e. g., *Kulbi* sept cannot marry with the *Kalamia* sept.

They all pay reverence to their own Totem, in the case of a tree by never cutting or injuring it, or as a rule employing it in any way, while in the case of other objects they avoid injuring them in any way. They make obeisance to the Totem when passing and their women do *Ghungat*, i. e., veil the face when passing. Women desirous of children make an offering called *Mannat* to the Totem. As a rule some spirit is supposed to live in the tree, or other object.

As regards tattooing they never tattoo on themselves the object they worship, which is, I believe, curious and contrary to the custom generally obtaining as regards Totems. This same custom is apparently observed by all the Bhil tribes.

The 41 septs are given below, it has not always been possible to find out the origin of a sept.

- (1) *Ava*.—Called after a Moth (*Ava*). They never injure moths.
- (2) *Avashya* or *Avaya*.—This sept derives its name from a locality. They belong to Avashya a village in the Barwani State. Their tutelary deity called *Nilai Mata* is supposed to live in a Bor tree, which tree is therefore the object of their special worship, and they never injure it.
- (3) *Avaya*.—Named after the *Avla* Tree.
- (4) *Badir* (or *Padir*).—From the village of Padvi in Gujarat. Tiger worshippers, Wag-deo as they call him.
- (5) *Bagvai*.—Worship the Bor tree. Their women are not allowed to approach close to it.
- (6) *Bamnia*.—Local name from Bamnia a village in Gujarat. They worship the Tiger.

This sept is considered of higher social standing than the others and will not take food from the rest. This is a beginning of development into a caste as no restrictions exist as to food among the other septs.

(7) *Bondar*.—They worship a tutelary deity Bondar Devi, probably a local goddess. She lives in the *Sag* tree (*Tectonagrandis*) or *Sali* tree (*Shorea robusta*) which are therefore reverenced by this tribe.

Bondar Devi is a local goddess whose chief place of residence is at Bijasan on the banks of the Narbada.

(8) *Chauhania*.—Claim mixed descent from the Rajput tribe. But their object of reverence is the *Astara* tree. This is another instance of the insertion of the wedge which will gradually widen the gap between themselves

and the other septs. It is curious that they do not as yet, so far as I have been able to ascertain, shew signs of having adopted restrictions regarding food, marriage, customs, etc.

- (9) *Chaungar*.—Name not explained. Worship Snake as *Nag-deo*.
- (10) *Daoria*.—Name not explained. Worship same as *Dutia*.
- (11) *Dudwa*.—Name not explained. Worship the *Agan* tree.
- (12) *Dutia*.—Name not explained. Worship the *Bamboo*.
- (13) *Gadaria*.—Name not explained. Worship the *Pipal*.
- (14) *Gaolia-Chothania*—Named after a creeper called *Gaola*. They worship this plant. They never touch it with the feet intentionally, if they do so accidentally they at once *salaam* to it.
- (15) *Ghat Baeria*.—Worshippers of the Ghat Baeria Devi in Dondwara in Pansemal Pergana, Barwani state.
- (16) *Iskia*.—Name not explained. Worship the *Bor*.
- (17) *Jamnia*.—Worship the *Jamun* tree (*Eugenia jambolana*) which they respect.
- (18) *Jamra*.—Name not explained. Worship *Bamboos*.
- (19) *Kharali*.—No explanation. No special totem known.
- (20) *Khatta*—Worshippers of a fish called the *Khattia* which they preserve.
- (21) *Khuntia*.—Worship the stem (*Khut*) of the *Sag* tree, and never injure it.
- (22) *Kikria*.—Name not explained. Worship the *Agan* tree.
- (23) *Kulbi or Kalamia*.—They worship the *Kalamia* plant (*Convolvulus repens*).

(24) *Maoli*.—This sept worships a goddess whose shrine is on a hill called Ambapuri Pahar, at Bhilvani (Rajpur, Barwani). The shape of this shrine is the same as that of the grain basket known as *Kilya* and in consequence they never make or use baskets of this shape. Women may not worship at this shrine. They may, however, offer *Mannat*. No one is allowed to tattoo anything resembling the shape of a *Kilya* on the body. The *Khakria* tree is also connected with this goddess and is never cut or injured in any way.

One section of this tribe is beginning to lay claim to Rajput descent and say that their ancestor was one Malia, a Rajput, who kept a *Bhil* woman. This is a very modern development, and is the beginning of a social rise. I have been unable to find any signs of the adoption of Hindu restrictions as to food or marriage. The tribe has two divisions Mundia Maolias who wear no *Choti* or tuft of hair and the Chotia Maolias who do wear it.

(25) *Meheda*.—Worship the *Bahera* (*Beleria Myrobolan*) tree. Whence they are said to have got their name.

(26) *Mori*.—Worshippers of the peacock. They will not injure it. When they wish to worship it they go into the jungles and look for its tracks. On seeing, they *salaam* them. They clean the ground near the foot mark and spreading a piece of red cloth by it, put their offering of grain upon it. They describe a *swastika* beside the offering.

No tattooing of any kind whatever is allowed in this clan, a curious prohibition for which I have been unable to obtain any reason from the clan. A woman on seeing a peacock must veil the face or look away. If a Mori puts his foot on the trace of a peacock knowingly, he is sure to suffer from some disease afterwards.

(27) *Mujalda*.—Called after their goddess *Mujai Mata* whose shrine is at Nisarpur.

(28) *Ningwal*.—Name from local god Ningwal Deo who is said to live under the *Amlı* (*tamarindus indica*) and *Thuvar* (*euphorbia carinata*). As usual their women may not pray to these trees.

(29) *Nirgai* or *Nirgawan*.—Worship the *Nirgun* tree (*Vitex negundo* or *trifolia*). It is a shrub rather than a tree.

Another section of this tribe have taken to worshipping the *Bor* tree under which they say their goddess Nirgun Devi sits. This section also worship the original Nirgun shrub, but the Nirgun worshippers proper will not have anything to say to the Bor tree worshippers.

(30) *Pavar*.—Worshippers of the *Bor* tree and also reverence pigeons.

(31) *Piplia*.—Worship the *Pipal* tree.

(32) *Rastala*.—They worship the *Astera* or *Apta* tree (*bauhinia tomentosa*).

(33) *Sanyar*.—(the Cat tribe). Tradition has it that one of this sept was chasing a cat. It ran for protection under the cover which they put over the stone figure of their goddess known as a *Ghuba* (see section on snake worship). The cat then appeared in the shape of the stone which served to represent the goddess, and the deity herself appeared seated on this stone. The cat *Sanyar* is therefore reverenced by them. None of them will ever touch anything into which a cat has thrust its mouth. They must never touch a cat except to preserve it from harm. That a cat should enter the house is considered unlucky, and to guard against this they as a rule keep a dog tied up near the door!

(34) *Semlia*.—Worshippers of the *Semel* tree (*Bombax heptaphyllum*). They will not touch a pot in which the flowers of this tree have been cooked.

(35) *Sisodya*.—Spurious Rajputs they claim to be. But save adoption of the name they have as yet advanced no further.

(36) *Solia*.—

(i) *Ata Solia*.—In this section the marriage always takes place at sunrise.

(ii) *Jata Solia*.—Marriages in this section always take place at sunset.

(iii) *Taria Solia*.—This section always watch the sky at sunset and as soon as they can count 16 stars they begin the marriage ceremony.

(iv) *Tar solia*.—This section of the tribe apparently connect their name with cotton thread, as they wrap several skeins of raw thread round the bridegroom and bride at the marriage ceremony.

(37) *Thakaria*.—Name not explained. They worship the *Sparrow*.

(38) *Valanka*.—Worship the *Sali* tree.

(39) *Vaskala*.—Worship the *Bamboo* and other trees.

(40) *Veria*.—Worship the *Nim* tree.

(41.) *Vthagella*.—Worship the Tiger.

The information here given is such as I have been able to gather on the present occasion. I have done my best to insure its accuracy, but I am by no means prepared to say that the more detailed re-searches of the ethnographic survey proper will not modify the facts I have given above. In general the statement is correct, and gives, I think, a fair illustration of tribal constitution.

(5) *Rise of a tribe to Caste*:—

I think that the best method of presenting this subject that I can employ will be to take a concrete illustration. I propose therefore to take the *Khangar* caste as found in Bundelkhand. This community will give us an example of the evolution of a caste out of a tribe, one portion being still in great measure in a primitive state, while the other section has been admitted within the circle of Hinduism.

We have just seen an instance of a purely Tribal community. In this case half the community have risen socially and entered the pale of the Hindu caste system. They have not got very far beyond the border, but are nevertheless inside.

The *Khangars* appear to have been the original inhabitants and rulers of a large part of Bundelkhand before the Rajputs invaded the country. They were apparently of *Dravidian* stock. As we find them now they are divided into three large endogamous groups, "Raj-Khangars", "Arakhs", and "Dhanuks" though there is some doubt, however, as to the last group and they are at any rate insignificant locally. Each of these is again sub-divided into exogamous divisions. Of these divisions the first is now a caste proper though not a high one while the other two are looked on as jungle tribes or at best but on the fringe of the caste system.

There is the usual tradition to account for the rise of Raj-Khangars. It runs briefly thus.—A Khangar chief ruled at Kurar now in the Orchha state. The Bundelas had begun to enter the country and a Bundela noble was living at the Khangar court. He had a beautiful daughter with whom the Khangar chief's son fell in love. The Bundela hesitated to allow a marriage and said a consultation with his caste fellows was necessary. He went off and on returning said the marriage might take place, but that both sides must first of all dine together. The feast was attended by a large number of Rajputs who, when the Khangars were stupefied with drink set upon them and proceeded to kill them to the last human being.. One woman, however, who was near her confinement, escaped and hid in a grove of *Kasam* trees. A Brahman of the Sandal caste interceded for her, and her life was spared on the condition that should a son be born he would enter the Bundela chief's service and become his shoe-bearer. A son was born and entered the chief's service and he and his descendants took and have since borne the prefix of "Raj."

Later on an illegitimate daughter was born of this same woman she was named *Arakh* and her descendants are so called. They took a lower social position and returned to their own Jungles.

The Raj-Khangars, it will be seen, have become far more hinduised than the rest of the caste. This section is occupied in agriculture, they are enlisted

as sepoys and they have entirely abandoned predatory habits. Widow marriage though not absolutely unknown among them is considered as degrading and is very seldom practised. They abstain from wine, employ Brahmans in all ceremonies, they thatch the *Marwa* or shed used at marriages with *Jamun* leaves, and they bore the nose of their women for the nose ring.

The Arakhs, on the other hand, engage chiefly in hunting, are not allowed to be sepoys. Widow marriage is the rule among them. They drink wine freely in public, never employ Brahmans, thatch the *Marwa* with *Kans* grass and do not bore their women's noses. They are well-known as thieves. Their worship is chiefly that of the snake whom they call *Kartal Deo*, while the *Raj-Khangars* worship *Hindu Gods*.

There does not seem to be any trace of hypergamy among them as yet, though one might have expected to see it in the upper group, perhaps their exogamous sub-divisions have not as yet been in existence long enough.

The *Dhanuk* section are not very numerous and are in habits akin to the Arakhs, but are said to keep pigs and the other two groups often disclaim connection with them. There appears to be no sort of doubt as to the blood connection between the two first groups, who admit it readily.

The children of both *Raj-Khangars* and Arakhs are always called after the father's sept, and on marrying the woman adopts the husband's sept name as hers. The totemism exhibited by the septs is shewn in the scheme.

We see that the *Raj-Khangars* have apparently kept their old sept names (*numbers 7 and 8, 8 and 3, 9 and 4*) while becoming Hindus. They are an example of the 4th class of conversion as given by Mr. Risley. We have here a whole section of a tribe converted to Hinduism without abandoning the tribal name and retaining its totemistic exogamous sub-divisions. It will be interesting to see if in 10 or perhaps better 20 years this tribe will have forgotten its totems and taken to mere high sounding designations, their Hindu customs being more and more rigid, and hypergamy introduced. The Arakh too, may be, will have risen in the social scale.

(c) *Fall from caste to tribe*:-

The tribe or perhaps more properly caste I intend to give a brief description of, below is an instance of retrogression.

The *Sondhias* or *Sundhias* are found in Malwa. Their name is said to be derived from their place of habitation on the Sindh and Kali Sindh rivers. The clan, as it now stands, is said to be a mixed one. Tradition assigns this cause for it.

In the days of Shah Jahan a battle was fought at Fatehabad (near Ujjain). The Rajputs were worsted. Considering themselves disgraced the remnants of the army were ashamed to shew their faces at home. They, therefore, stayed where they were and took up their residence in Malwa. In this part of the country the *Sondhias* lived. These people readily gave their daughters to the Rajputs. Thus arose a mixed race and the Rajput names now found mingled with the old *Sondhi* sept names thus originated. As we now find them the *Sondhias* can be divided into two divisions, the Rajput septs and the pure *Sondhi* septs.

The 24 septs into which the caste is divided are all exogamous divisions and give, moreover, an example of Hypergamy.

The first ten septs, the Rajput septs have kept up, as it were, the old distinctions and although they will take daughters from the other septs, 11 to 24, they will not give their daughters to them. The septs, from 11 to 24, will interchange daughters freely.

In other ways too they shew a lapse from the strict laws of Hinduism. Some forty to fifty years ago widow marriage was quite unknown among the first ten septs, but gradually the strictness on this point relaxed and now all septs indulge in it freely.

Their religion is of a mixed kind partly that of the *Sondhias* and partly *Hindu*. When they first settled in the country they were little more than a predatory gang, but the greater efficiency of the police arrangements now-a-days has made them settle and take to agriculture.

They employ Brahmins often in important ceremonies. They are said not to shew signs of progress, and not to be inclined at all to schooling or to improving their position.

B.—STATISTICAL.

LOCAL AND SELECTED CASTE GROUPS.

150. *Local Caste*.—The castes of Central India, and I am omitting all jungle tribes and those castes who are on the border land between a tribe and a caste from this category, are to all intents and purposes the same as those found in other parts of India.

There are, however, certain local groups, which owing to long residence in this part of the country or for other reasons have lost all touch with the parent stock and, although often bearing the same name, are still unable to associate with or intermarry with the original group. It is only these local groups that I propose to mention, and that but briefly. The Census records do not, I must add, give figures for these groups.

(a) BRAHMANS.

Generally speaking the Brahmins found in Central India are the same as those in the surrounding country, whence indeed they came but in many cases local, and now distinct groups are to be met with, who are distinguished by the title *Malwi* or *Bundelkhandi*, etc., as the case may be. It would appear that there are some 79 main classes represented by about 84 clans.

The main classes are *Malwi*, *Nemari*, *Bundelkhandi*, *Audich*, *Marwari*, *Dakshani* and *Mewari*. The *Malwi* and *Bundelkhandi* are the only groups which especially concern us.

The *Malwi* group, in which we may include the *Nemari*, contains 11 sub-castes and the *Bundelkhandi* group 7, while there are 11 more sub-divisions which are of somewhat less importance, making in all 29 sections of Brahmins connected with Central India.

(1) *Malwi Audumbar (Panch-Dravid)*.

The original stock belongs to Gujarat. The name is popularly said to be derived from the *Audumbar* tree under which their founder used to sit at his devotions.

There are two sections, the *Malwi* and *Gujarathi*.

The *Malwi* section has lost all connection with the other section and forms now a separate endogamous group which will not even feed with the parent group.

Both these groups are further sub-divided into endogamous groups *Lad*, *Abhyantara*, *Potachor*, and *Rodwal*, each of these groups being divided into exogamous sections.

The *Potachor* and *Rodwal* groups have, however, lately begun to feed together and intermarry.

All these groups eat *kachchi* together. They are found in Indore and Ujjain chiefly.

(2) *Bawise (Panch-Gaur Maithili)*.

This group is descended from *Maithil Brahmans*.

The story of the section now living in Malwa is this :—

In the days of Raja Bhoj of Dhar a great sacrifice was to be performed. For the proper conduct of this Raja Bhoj sent for 22 Brahmans. They came and officiated but refused all *Dakshna* for doing so, saying that Maithil Brahmans never took it.

When all the people were going home the Raja gave *Itr Pan* all round. In the leaves given to the Brahmans were concealed papers giving them grants of land.

As soon as they discovered the papers they threw away the *Pan* and returned home.

They reported what had happened to their caste-fellows. A *panchayat* was held and it was ruled that, though they had received *dakshna* unwittingly, still they had broken a caste rule and could no longer mix with the rest of the group.

Thus out-casted they returned to Dhar and were given the grants of land they had refused.

From their number they were called *Bawise*. They now form an endogamous group which eat *kachchi* among themselves and *milk-pakki* with any Brahman. Their head-quarters are at Dhar.

(3) *Chauwise (Panch-Dravid)*.

The original stock came from Gujarat, but the *Malwi* section is now a distinct endogamous division and cannot feed with the parent group. There were 24 families who were outcasted and formed this group, hence their name. They are for the most part preceptors to the Bania class.

(4) *Triwari-Mewari (Panch-Dravid)*.

As the name shews they came originally from Mewar.

The name *Triwari* is only a corruption of *Trivedi*. There are three sections *Gujarathi*, *Malwi* and *Bagri*. They all intermarry and eat *pakki* together. *Kachchi* they only eat within the group, but *milk-pakki* with all Brahmans. They are mostly found in Jaora, Bagli and Bhopal.

(5) *Malwi Nagar (Panch-Dravid.)*

Originally from Gujarat. They have lost all connection with other Nagars and are a distinct endogamous group. They are met with chiefly in Indore, Dewas and Shajapur.

(6) *Dasora (Panch-Dravid.)*

They were originally *Prashrora Nagars*. Ten families, however, came into Malwa where they intermarried with the people of the country and lost caste. They now form an endogamous group who eat *kachchi* among themselves.

They were once attacked by robbers but were rescued by a Rajput, called Hada Singh. This personage has now developed into the tutelary deity of the group. Another legend is connected with these people:—

A large number of them were washing in the river at Mandsaur during the *Shravani* festival. They were attacked by thieves and many killed. Since that day no Dasora Brahman will use or touch the water of this river.

There is a change of dress going on in this group, who are adopting *Marathi* dress instead of their own. It appears that the change is only affecting males, the women of the group still retaining their own costume.

(7) *Jambu (Panch-Dravid.)*

Originally from Gujarat. Are found chiefly in Nimar and Malwa.

The local groups have no connection with the parent stock and form separate endogamous sections.

In the *Skanda Purana* the parent stock of these Brahmans is said to be descended directly from *Brahma*.

Two reasons for their name are given, one that it is the name of a tree [totemistic ?] the other after a river on whose bank they lived.

(8) *Naramdeo [properly Narmadiya] (Panch-Dravid.)*

These Brahmans as their name implies live on the banks of the Narbada. They are mentioned in the *Skanda Purana* as dwelling by this stream.

They are found in Barwani state and in Nimar.

(9) *Sikwal (Panch-Gaur).*

Originally from Northern India. They are met with in Ujjain mostly. Two sections exist, the *Maricari* and *Malwi*, which are separate endogamous groups eating *kachchi* within the group.

(10) *Malwi Audich (Panch-Gaur).*

From the North of India originally the parent stock being found round Delhi.

About A. D. 1,000 or 1,100, Molraj, Raja of Gujarat settled some of these Brahmans in his country (*v. Sristal*). One thousand families were brought over and consequently the Gujarathi section, from which the Malwi section sprang, are still known as the *Sahasra*.

The *Malwi* and *Gujarathi* groups are both separated from the parent stock, and also from each other, being distinct endogamous groups who eat *kachchi* among themselves.

(11) *Nagda (Panch-Gaur).*

From the North of India originally. They are met with mostly in the Rampura *pergana* of the Indore state, and in the district round Agar. Some

of them are *Sondhi* speakers having lived so long in Sondhwara that they have adopted the dialect, losing their own.

Bundelkhandi.—We will now consider those Brahmans who have become localised in the east of the Agency, in Bundelkhand and Baghelkhand.

There is no mention in any of the *Puranas* of the Brahmans in this part of India, and it is therefore probable that their settlement here is of later date than that of the *Malwi* sections. This country came under *Aryan* influence later than the western side, Gond and Khangar rulers still holding sway after the Rajput had already established his sovereignty on the Plateau.

The *Sama Sanhita* says that the *Sanadh* Brahmans, who are the most important of those found in these parts, came from Northern India, and adopted *Brij* (the country round Mathura and Brindaban) as their home.

(1) *Sanadh (Panch-Gaur)*

They came originally from the country round Mathura, and are found in Central India chiefly in Bundelkhand and Baghelkhand and the country north of Gwalior. They form a separate local endogamous group which eats *kachchi* within the group and *pakki* with all other Bundelkhandi Brahmans, this group has 20 exogamous sub-divisions. They have four sections, *Brijwasi* the original stock, *Bundelkhandi*, these are the most important and the largest groups, *Marwari* and *Bagri*.

The name is derived from *San* "austerity" and *adhaya* "wealth" or "completeness," their founder having been a perfect ascetic. In the North-West Provinces they intermarry with *Kanaujiyas* and *Gaurs* but in-Central India this does not appear to be the case.

(2) *Bhagor (Panch-Gaur.)*

Name from their place of residence.

They are an endogamous group who eat *kachchi* within the group only but *pakki* with all other Brahmans of Bundelkhand and Baghelkhand. They have 5 exogamous sub-divisions among them.

They are met with in Bundelkhand, Baghelkhand and in the country north of Gwalior.

(3) *Bundelkhandi Jijhotia (Panch-Gaur).*

The original home of these people is in *Antarved* that is the country between the Ganges and Jumna.

They were introduced into Central India by Jujhar Singh, Raja of Orchha [A. D. 1739] who gave them grants of land. They settled down and became localised as a separate endogamous group. They have 71 exogamous groups.

The sections into which they are divided are *Jijhotia*, original stock living round Delhi, *Bundelkhandi Jijhotia* and *Malvi Jijhotia* described later on.

(4) *Gware (Panch-Gaur).*

A local group named from place of residence.

(5) *Riwari (Panch-Gaur).*

A local group.

(6) *Rishiwari (Panch-Gaur).*

So called as their founder worshipped the seven *Rishis* in hopes of getting a son. A son being born and considered as a gift from the *Rishis* ultimately started a local group.

(7) *Gola purab (Panch-Gaur).*

An offshoot of the *Golapurabs* of the North-West Provinces.

They are not high class Brahmans. They form a local endogamous group in Bundelkhand.

151. *Local Brahman Castes of less importance connected with Central India :—*(1) *Malwi Shrigode (Panch-Gaur).*

Originally from the north of India from Shrinagar. Form a local endogamous group and quite separate from the parent stock. The Zamindar of Indore is a Shrigode Brahman of this group. His ancestor Rao Nand Lal assisted Malhar Rao Holkar to invade Malwa. (*Malcolm Central India I-68*).

(2) *Mewari Shrigode (Panch-Gaur).*

Originally as the name implies from Mewar but found in many parts of Malwa. Now a separate local endogamous group, eating *kachchi* within the group and *milk-pakki* with all Brahmans.

(3) *Sera Shrigode (Panch-Gaur).*

Found in Rampura and Nimar. Are an endogamous local group. Name derived from place of residence.

(4) *Morphikda Malwi (Panch-Gaur).*

Found in Gujarath and Malwa. The legend is that Jaipal, the Raja of Gujarath, presented their ancestors with a peacock feather *chavra* as a mark of respect. This they always wear at assemblies, etc., and thus acquired their name. They seem to have separated somewhat from the parent stock, and to be separating out still more.

(5) *Sanchora Shrigode (Panch-Gaur).*

Started from *Malwi Shrigode*. Are an endogamous group, the name comes from *Sanchari* "wanderer," or "one who enters" as their forebears used to wander about.

(6) *Gujargaur Malici (Panch-Gaur).*

Came originally from Northern India but the Malwi group appears to have come from Gujarath. The Malwi group is local and endogamous. They are found chiefly in Ujjain and Indore. They are divided into two sections *Moti Sambha* and *Chhoti Sambha*, which are endogamous groups. There is a small *Marwari* section, but they appear to be less particular than the other two as they eat *pakki* not only with all *Brahmans* but even with many *Vaish* castes.

(7) *Audumber Potachor (Panch-Dravid).*

From Gujarath originally. They intermarry with *Rodwal* and feed with them. This is, however, a comparatively late institution. They are found in Dewas and Indore and are generally Genealogists and Astrologers.

(8) *Audumber Rodwal (Panch-Dravid).*

From Gujarath. Similar to *Potachor*, named from place of residence. These two groups are descended from *Audich*.

(9) *Jijhotia Malici (Panch-Gaur).*

Similar to but less important than the Bundelkhandi group.

(10) *Shrimali Malwi (Panch-Gaur).*

Some 50,000 Shrimalis of the parent stock came to Central India. Here they formed a local endogamous group. The poet Magh was a Malwi Shrimali as was Kavi Dalpatram Dayabhai, C. I. E., the Kavishwar (Poet-laureate) of Gujarat.

(11) *Khodi (Panch-Gaur).* No information as yet.

(b).—KSHATRIYAS.

152. *Local Rajputs:*—

The Kshatriyas of Central India are on the whole the same as those of the North-West Provinces and Rajputana. The West of the Agency particularly is mostly peopled by Kshatriyas who sprang from, and still keep up their connection with the great families of Rajputana.

The only groups which can be said to be distinct and local are the *Baghelas* of Baghelkhand and the *Bundelas*, *Parmars*, *Dhanderes* and *Chandelas* of Bundelkhand.

The *Baghelas* are connected with and marry into Rajputana families, but the other groups are distinct.

Bundelkhandi Kshatriyas:—

This local group is always known as *Thakur* in distinction to the term Rajput, which designates a class of lower social position in Bundelkhand.

The Thakurs are an endogamous local group divided into three exogamous sections, *Bundela*, *Dhандere* and *Parmar*. They have no connection with any other Rajput class. They marry their children at a later age than most people.

The *Dhanderes* and *Parmars* say they are respectively descended from *Ponwars* of Dhar and *Chauhans*.

They assisted a former Raja of Bundelkhand and being given land became localised severing all connection with the original stock.

There is a curious custom among the people of this group. They never allow their women to wear any metal save gold anywhere above the feet.

On the feet they wear silver but if they cannot afford to wear gold ornaments above the feet, they must wear lac, or nothing. On no account must another metal be carried.

The *Thakurs* are very strict as regards the *Parda* system.

The legendary tales about the origin of this family assign the rise of the race to one *Pancham Gahirwar* who in S. 1311 (A.D. 1254) became a votary at a shrine of *Devi* in the Vindhayas. He determined to sacrifice himself and drawing a sword applied it to his neck. The goddess intervened, but he had already broken the skin and one drop of blood fell. The drop, when it touched the ground, sprang up as a boy. His son and his successors were called *Bundelas* from "Bund" a drop in commemoration of the blood spilt. The goddess blessed *Pancham* and the boy, telling him he would become a king.

Another tale attributes the name to "bandi" a slave girl. This family being descended from mixed union between a *Khangar* slave girl and a *Rajput*. This would seem the most probable story and there are other facts which support this theory.

Chandel.—They came from Mahoba. They drove out the old original Gond rulers of the country but lost their position when the Moghals came into power.

Baghelas.—They are of the *Agnikula* race and *Solanki Vansh*. They came into Baghelkhand when the Mahomedans were subduing the country and overturning the old kingdom. Curiously enough it was in the days of Akbar that this section of Baghela Rajputs rose to importance, as Akbar and his mother were both received and looked after by Raja Ram Baghel when Sher Shah was asserting his rights in the usual oriental manner.

The name is derived either from that of Sid Bhag Rao an ancestor (see Tod, who therefore spells the name Bhagel) or else, which is very likely a totemistic title, after the tiger. There is a legend narrating how one of the founders of the race was nursed by one of these beasts.

153. *The Selected Castes, and Tables referring to them*.—The selection of certain castes for special treatment was not, I found, at all an easy matter. I had little or no information on which to go in making my choice. To have taken all who returned over a certain number would, I found, have made the list troublesomely long, while groups of local importance were not always included.

I cannot say that in the light of my present experience the selection is the best that could have been made, but it will be easier to correct the list on a future occasion when the Ethnographic survey as well as our present experience will be at hand to assist us.

Seventeen Hindu, four Mahomedan, two Jain and twelve Animistic groups have been taken.

The selection of the Animists has been already dealt with in Chapter III.

Jijhotia Brahmans.—The Jijhotias of Bundelkhand are locally an important group. They and the Sanadh Brahmans being the most influential on this side of Central India. They are sprung from the Kanaujiyas of the North-West Provinces. The Kanaujiyas are so named from the city of Kanyakubja whence they came.

They have three great sub-divisions, Sarwaria, Jijhotia and Sanadh ; Elliot says the Jijhotias rank low in public estimation. "Their correct name is *Yajur-hota* derived originally, it is said, from their having made burnt offerings according to the form of the *Yajur Veda*" (Elliot). The Bundelkhand group say their name is derived from that of Jujhar Singh of Orchha in whose time they came to Bundelkhand.

However it appears they are in truth only an offshoot of the North-West Provinces Jijhotias.

The legend of their migration is this. Jujhar Singh, Raja of Orchha in S. 1678 (A.-D. 1651) gave a sacrifice and invited Brahmans from all sides. The Kanaujiyas refused his invitation and gifts, and would not come. He referred the matter to Kanauj asking the reason for it. Some of the Kanauj Brahmans hearing what was going on accepted and came. Thirteen came and afterwards remained in the country being given Jagirs for their maintenance.

The Bundelkhandi Jijhotias are divided into 71 exogamous groups. Of these the first 13 as descended from the 13 Brahmans who originally came

over consider themselves superior. These divisions are called the 13 *Patas*. The other 58 divisions are called the 58 *Panchadars*, and seem to have arisen lately. As can be seen from their names they are mostly territorial.

The groups all intermarry but certain families of the *Patas* will not give their daughters to the *Panchadars*. This tendency to hypergamy is not, however, general between the divisions in the two groups.

Early marriage is the rule. No gifts are given to the bridegroom before the marriage is celebrated. The group will eat *pakki* with all Brahmans, Kshatriyas, Vaishyas and Kayasthas of Bundelkhand.

They are well educated and act as *Pandits*, *Pujaris* and *Gurus*. They are much looked up to locally.

<i>Ajna</i>	23,349
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Ajnas were taken because they appear to have been an isolated local group. Unfortunately record in their case is practically worthless. The Census Commissioner of Gwalior State, where they were mostly found, says that these returns are evidently quite incorrect through carelessness in enumerating. I have, therefore, been obliged to omit them in my discussions.

Crookes, Elliott and Risley make no mention of them but Sherring says they are peculiar to Central India.

<i>Agarwal</i>	41,637.
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They are not, of course, a local group being met with generally in Northern India, but are of importance among the trading section of the Central India community. They say they are descended from Dhan Pal, king of Partabnagar, who had eight sons who founded eight *gotras* into which they say they are divided.

Crookes says they get their name from the town of Agroha in Hissar. King Ugrasen of that place having had seventeen sons from whom they were descended. The local Agarwals put Ugrasen as ninth in descent from Dhan Pal. They are mostly Vaishnav Hindus and are together with Mahesris the biggest opium traders of Central India.

<i>Mahesri</i>	19,935.
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Not a local group but a very influential one. They derive their name from *Maheshwar* (*Shiva*). Their founder was son of Khandsen, king of Khandprasth. He went out shooting one day and being weary he and his 72 *Sirdars* proposed to bathe in a tank where some *Rishis* were sacrificing. They begged him not to do so till the sacrifice was over. He paid no heed. The holy men then cursed him with immobility. After much prayer on the part of their relatives and friends *Shiva* (*Maheshwar*) released them from this curse on the understanding that they resigned their Kshatriya rank. They became Vaishyas and adopted *Mahesri* as their name. They are mostly Hindus : a few are Jains. They are, as a rule, of the *Vallabhachari* or *Ramanandi* sect. They are great traders in Opium.

<i>Oswal</i>	{ Hindu 6,159. Jain 48,282.
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Also of local importance. They are descended from Upaldeo *Ponwar*. In A. D. 165 they were converted to Jainism by a Jain *Yati* called Ratna Prabhuji. They are nearly all *Swetambari* Jains but at the same time

worship *Devi*. They may be commonly seen in Indore with a broad saffron mark across the forehead under which there is a small crimson dot representing *Devi*.

Their name is derived from that of Ossi, Ossa or Ossanagar, a town in Marwar. Tod says "it is a curious fact though little known that the" "pontiffs of the faith must be selected from youths of Ossi".

Other castes were taken as generally representative of a numerous class, or as of special local interest.

Dhangars 10,361.

Taken on account of their peculiar position with regard to the Indore State whose Chief belongs to this caste. The name is from *Dhenukara* dealer in cows (Wilson).

Marathas 34,286.

Were similarly taken as representing the warrior caste of the *Marathi* speaking race.

The rest require no comment.

154. Selected Caste returns :—

I do not think it would repay us to go very minutely into the figures of Table XIV, but if we take certain representative groups and follow them through the table we may be able to draw some general conclusions. I do not think that the accuracy of the figures warrants our doing more.

I will, therefore, take Agarwal Banias (2), Jijhotia (6), Shrigode (7), Shrimali (8), Brahmins, and Rajputs (16), Bhils (26), Bhilalas (27), and Gonds (28).

These examples are drawn from different *strata* of the social system, 5 belonging to the castes proper, and 3 to tribal communities. Of these last the Gond has considerable pretensions to Hinduism.

Two other minor comparisons may be made, one between Jijhotia and Shrimali Brahmins, as representing the people of the Lowlying and Plateau country or East and West of the Agency, and the other between Oswals of the Jain and Hindu sections of the community.

MALES.

General.—Taking all ages together we find the tribes show the greatest number of bachelors, Bhils showing about 50 per cent., the more hinduised Gonds 43 per cent. or 7 per cent. less, while Hindu figures vary from 41 per cent. for Agarwals to 30 per cent. for Shrimali Brahmins. This difference is due to the later marriage age of the tribes, which leaves a lot of youths in the prime of life still bachelors.

224-III-2.

The figures for Jijhotias and Shrimalis seem to show that it is less easy for the Eastern castes to find husbands than for the West, or else child-marriage is less in vogue. This, however, is not reported to be so.

The Jain Oswals as compared with the Hindu seem to marry later.

The widower figures bring out the customs clearly. The castes come first with the greatest number, the tribal figures being much lower, the highest being 12 per cent. below the lowest Hindu figure. The great expense of re-marriage among castes is responsible for this.

224 & 225-III-
15,20 & 22.

225-III-31.

There is no great difference between East and West but the Jain Oswals shew fewer widowers than the Hindu which, taking their great wealth into consideration, is what one would expect.

Infant and child marriage, 0-5.—There is nothing much to be made of the figures till we come to 12-15 period.

Hindu figures run from 43 per cent. married among Jijhotias to 19 per cent. among Shrimalis. The tribes are far behind, their highest figure being 6 per cent. behind the lowest caste figure. This shews the difference in custom.

Between East and West there is the large difference of 24 per cent. I can scarcely think this return is correct. Jain Oswals shew 27 per cent. less married at this age than Hindu Oswals do.

Youth and prime of life, 15-40:—Here the figures everywhere get nearer together and there is nothing to be said about them.

Widowers:—The last period shews us that there are more widowers among castes than tribes. This is due to marriage expenses as I have already stated. I must say that I think the Bhil figure is too high. East and West shew a difference of 3 per cent, the East re-marrying more. Oswal Jains shew more widowers than their Hindu caste fellows, which is not what I should have expected.

FEMALES.

Female figures are more important but unfortunately are also much more inaccurate.

Taking all ages there are more married women among the castes than among the tribes.

Infant and child marriage, 0-5.—There is no infant marriage to speak of, the figures only reaching 2 per cent. at the 0-5 period.

Gonds shew a high figure at 5-12.

The 12-15 period brings out the castes first with an average of 45 per cent. married, the tribes having 26 per cent. Gonds are to the fore.

The less hinduised Bhils and Bhilalas do not show so much sign of infant re-marriage.

There is 33 per cent. difference between the highest figure for a tribe and the lowest for a caste.

The East shews most married, as do Jain Oswals.

Youth and prime of life, 15-40.—There is nothing to be said of these figures which are all nearer together.

Widowhood.—There are no returns between 0-12 worth considering. At 12-15 Hindu caste figures range from 14 per cent. to 5 per cent., tribal from 8 per cent. to 5 per cent. Tribal figures are lowest generally, owing to the greater prevalance of widow re-marriage. Jain Oswals shew 11 per cent. more widows at 40 than Hindu Oswals.

Our general conclusions are that infant marriage is not very prevalent anywhere, child marriage more common among castes than tribes and widow re-marriage among tribes.

The East of the Agency re-marries widows more freely, Jain Oswals, as would be supposed, discountenance widow re-marriage more than their Hindu caste fellows.

155. *Proportion of the sexes in selected castes.*—The proportion of the sexes is nowhere very extraordinary save in the case of Ajnas. Their return is, however, the Gwalior Census Officer informs me, wholly unreliable and there is no reason to suppose that female infanticide exists among them at all.

The question of infanticide in Central India was first raised in 1881 when a circular letter was issued by the Government of India calling for statistics of all convictions for infanticide in states of Central India during the last five years.

The return shewed only five convictions. In forwarding the statement Sir Lepel Griffin said that he understood from the circular that what had been called for was a general return of the murder by mothers of illegitimate children, and not what was generally recognized as female infanticide. Of female infanticide as generally understood he said "I doubt not the custom . . . is largely practised in Central India especially among tribes and clans of Rajputs." The next reference to the subject was made in 1893 when the Political Agent in Beghelkhand reported that the deficiency of girls under ten in certain villages of Riwa state was suspicious. Rules were then framed and applied to certain villages.

The rules appear to have had some effect as the report in 1895 on their working shews the difference to be much less. Thus in 1893 there were 484 boys to 102 girls, or 210 girls to 1,000 boys. In 1895 the ratio was 867 girls to 1000 boys and in 1896, 600 girls to 1,000 boys. On this occasion it is 640 girls to 1,000 boys.

The tehsils in which these villages fall shew a general population of boys and girls under 10 years of age as below :—

	Boys.	Girls.
<i>Huzur</i>	... 35,798	40,338
<i>Teonthar</i>	... 11,722	12,291
<i>Madhogarh</i>	... 15,537	15,674
<i>Whole Riwa State</i>	... 161,213	163,798.

Girls are thus everywhere in excess.

Generally speaking in this connection it may be mentioned that in the North-West Provinces infanticide is not suspected in a tract until the ratio of girls to 1,000 boys, under 12, falls to 666, and no proclamation under Act VIII of 1870 is made until it falls to 613 (*Punjab Census Report 1881*).

The ratio, therefore, on this occasion would under these rules give reason for suspicion, but not require an immediate application of the Act. However, data are scanty and I am not prepared to vouch for their accuracy, as sub-caste returns are apt to be faulty. The return for Rajputs generally gives 950 women to 1,000 men, and at 0·5 and 5·12, the age at which this infanticide is carried out, if done at all, the ratios are 1·042 and 943 girls to 1,000 boys respectively.

The custom is not, therefore, common to all Rajputs. It may be so in a few special tribes but before this can be definitely determined more data are wanted.

Generally the custom does not exist.

156. *Polygamy*.—Among the Hindu castes only 6 shew an excess of wives over husbands, Shrigode Brahman 106 wives to 100 husbands, Gelot 107, Kandera 101, Khangar 102, Rajputs 105 and Sondhia 107.

The Animists have 7 tribes out of the 12 who shew an excess of wives, Arakh 126 wives to 100 husbands a rather high figure, Bharud 122, Gond 106, Kol 108, Kotwal 110, Mina 110, Patlia 107. It is only among these tribes that any very large preponderance of wives is found.

Some of the ratios at the different age-periods are quite inexplicable.

157. *Variation in caste figures*.—Owing to the classification of 1891 in which no separation of castes and subcastes seems to have been made I am afraid comparison gives us no results of any value, though where possible I have combined sub-castes.

The figures speak for themselves. It can be seen at once that they were made out on two different and noncomparable systems.

The Animist figures may perhaps be considered as being more or less on the same basis.

158. *Social precedence in castes*.—It has been almost impossible to reconcile the different positions given to the castes and tribes by different states. All I could do was to arrange them as near the average position as possible noting where there were any great variations in the place assigned.

The classification adopted was based on feeding and the giving of water which appear to be the best method of distinction to employ. The classification follows that devised by the Census Superintendent of the North-West Provinces. The table explains itself. The order is certain to displease many, I fear.

19. *Influence on Mahomedanism of Hindu surroundings*.

The influence of Hindu surroundings on the Mahomedan population of Central India is very marked. It is especially noticeable in customs relating to marriage, dress and food.

The marriage ceremonies are so Hindu in character that it is not at first sight always possible to distinguish between a Hindu and a Mahomedan wedding. The following rites among others are adopted from the Hindus:—The bridegroom is decorated with the *sihra*, the wreath which he wears on the forehead made of flowers bound with gold and silver thread, the wristlet (*Kangna*) is also worn, his head is covered with the *magan* a veil of red cloth, the bridegroom and bride are subjected to *maiyan*, the seclusion in the parents home which takes place a few days before the marriage, the bridegroom and bride are rubbed all over with *pithi* a mixture of *gur* and turmeric (*ubatna* ceremony), Joshis are called in to determine the *muhurtा* as in the case of a Hindu wedding, coloured clothes are used, flowers are scattered, a *mandica* is set up and the usual Hindu offering made, including that to a married woman (*sawashn*). It is interesting to note that this presentation of an offering to a *sawashn* cannot be made by a bride who has been converted to Islamism.

There are other minor customs which are often observed also such as the abuse of the men at the end of the feast.

The regular *barat* of the Hindus is always used, dancing girls are hired, music is played and the bridegroom goes in procession through the town calling on his relations.

The eyes of the corpse are anointed with black lead. On the 3rd day after the funeral all the relatives assemble and a *pagri* is presented to the deceased's heir. Women lament at the tomb, strew flowers, burn incense, etc.

The observance known as *Phul* is carried out. The deceased's widow is forbidden ever to wear ornaments again and widow re-marriage is looked at askance.

As regards dress and appearance Mahomedans commonly shave their beards, young men wear Hindu jewellery such as the *kantha* and *kara*, also *dhotis* and Hindu *pagaris* are common, especially among the lower classes such as Rangrez, Nayata, etc. Women wear *Lehenga* and *Lugra* in Hindu fashion instead of *Pyjamas* and *kurti*, the *choli* and *Odhani* are ordinarily worn. Hindu ornaments are used by women such as the "Bori" on the hair and bangles. The right hand is covered with ornaments but on the left only bangles are worn. The ornaments are common. The *tika* mark is used, and *mehendi* applied to the hands and feet. The *Angarkha* among men is fastened on the right Hindu fashion, instead of on the left.

In feeding, too, Hindu customs prevail. Thus in many places the Mahomedans take off their clothes, and perform ablutions also, *liping* the place where they eat. The women have to feed apart and very often each man has a separate dish. Brass utensils are common, beef is not eaten, even when procurable, the meal is served in parts separately to guard against pollution, food is not taken in a sister's, or daughter's house. I have even known Mahomedan servants refuse cakes, etc., sent in a *dali* because they asserted that they might have been cooked by a low caste man.

Other miscellaneous customs are also met with.

Money is lent out at interest but under covert terms, excommunication from a community takes place just as outcasting among Hindus and entails penalties, the barber will not shave him, no one will bring him drinking water, or smoke a *chilam* with him. Divorce is very difficult to get and often means the payment of a considerable sum on the part of the girls' people.

Mahomedan *Faqir* disciples call themselves *Balkas* and inherit their teacher's property.

Till comparatively lately the Mahomedan law of succession was followed in Barwani state much to the loss of Mahomedan women. It is understood.

The *Dashra*, *Divali*, *Holi* and *Raksha Bandhan*, are kept by the lower classes, though Mahomedans, never observe Mahomedan forms of worship, they worship *Bharani* and *Situla Mata*, the goddess of small pox are propitiated, goats are sacrificed at the tombs of Mahomedan pirs who are literally treated as if they were gods, astrologers are called in for every hour for a journey or undertaking, and Brahmins are emp'copes at births.

The *Chatti Godhbharna* and other feasts relating to domestic matters are kept. Hindu names are very common, i. e., Ganga, Manraj, Jamuni, Kesri, etc. The customs are not all followed in any one place and in Bhopal or Jaora town the influence of Mahomedanism is very strong of course and the observances more strictly Musalman in character. The Hindu chief is commonly the *Kazi* of the state. He delegates power to *Naib Kazi*s who are Mahomedan *Mullahs* but final decisions rest with him. This power appears generally to have come to the chief when the Mahomedan rule declined.

160. *Influence of Mahomedans on Hindus*.—This is of course not so marked as the opposite influence and does not much affect minor matters. The most noticeable effect it has is as regards festivals and specially the Muharram. This festival is kept by almost all Hindus while many also keep the *Shab-i-barat* and *Id*.

The *Muharram* is always the scene for general holiday especially in Maratha states. In his "*Letters from a Maratha Camp*" Broughton gives an interesting account of this festival. He remarks that "the universal ardour "with which the Hindoos participate in its ceremonies is curious enough." "Every one turns Fuqeer; that is he wears some green rags, with a string" "of green or red cotton yarn tied up like beads across his shoulders, and goes" "about begging from such acquaintance as are fools enough to give him any" "thing." He mentions how the Muha Raj was a "Faquer during the whole of the Mooharam." This same enthusiastic general participation exists now-a-days, as those who have witnessed the festival in Indore will have seen for themselves. Sunnis take as much part in sending *Tazyas*, joining in the procession etc., as the Shias, and all rich and important Hindus send *Tazyas*. This custom seems to have been always more prevalent in these parts than in other parts of India. A writer in the Journal of the Royal Asiatic Society many years ago noted that "the Mooharam is celebrated throughout the" "Dekhan and Malwa with greater enthusiasm than in any other parts of" "India. Grand preparations are made in every town on the occasion as if for" "a festival of rejoicing rather than of observing the rites of mourning, as" "they ought."

In Mahomedan towns like Bhopal and Jaora Hindus dress and speak like Mahomedans and are not distinguishable. This is especially so with the Kayasthas and Kashmiri Pandits. These people have discarded the use of the *Tikka* among other things. I am informed also that the Jain merchants of these towns have taken to eating after sundown. Men wear *pyjamas* and *safas* instead of *khottis* and Hindu *pagaris*, even tinned pots are occasionally found in the hands of Hindus. The tombs of Hindu saints are reverenced.

SUBSIDIARY TABLE I.

Caste, Tribe and Race by Social Precedence.

Caste, Tribe and Race.	Persons.	Males.	Females.	Percentage on total population of Hindus and unimis.	REMARKS.	6
1	2	3	4	5		
Group I.—BRAHMANS PROPER.						
West of Central India Agency.						
1. <i>Panch Dravid</i> —						
(a) Maharashtra	
(b) Tailang	
(c) Karnatik	
(d) Gurjar	...	14,826	7,567	7,259	...	
(e) Dravid	
2. <i>Gaur</i> —						
(a) Saraswat	
(b) Kankubja	
(c) Gaur	
(d) Maithil	
(e) Utkal	
3. <i>Ghatia</i> —						
East of Central India Agency.						
1. <i>Panch Gaur</i> —						
(a) Kankubja	
(b) Sarwariya	
(c) Sanadh	
(d) Jijhotia	...	53,781	28,278	25,503	...	
(e) Bhagor	
(f) Others	...	819,713	430,180	389,533	...	
Total Group I	...	388,320	466,025	422,295	11·14	
Group II.—Those who are allied to the Brahman class, but who are of minor rank or whose claims are doubtful.						
(A) <i>Castes</i> —						
Joshi	...	10,508	5,576	4,932	...	In Bundelkhand they are included in X.
Dakotra	...	972	642	330	...	
Charan	...	4,098	2,531	1,567	...	
Total (A) Castes	...	15,578	8,749	6,829	0·20	
(B) <i>Religious Order</i> —						
Sanyasi	...	1,129	684	445	...	
Bairagi	...	35,264	19,412	15,852	...	
Dhami	...	528	273	255	...	
Saqhu	...	4,417	2,146	2,271	...	
Maabbao	...	68	31	37	...	
Total (B) Religious Order	...	41,406	22,546	18,860	0·52	
Total Group II	...	56,934	31,295	25,689	0·72	

N. B. Panch Dravid except Gurjar take *lota* water from Brahman only, *milk pakki* from certain Gurjar Br. take *kachi* from any other Brahmans except those of their own class.

SUBSIDIARY TABLE I.

Caste, Tribe and Race by Social Precedence.

Caste, Tribe and Race.	Persons.	Males.	Females.	Per cent of total population of Hindus aged above 10 years.	BRAHMIN.
I	2	3	4	5	6
GROUP III.—KSHATRIYA PROPER.					
Rajputs including Thakurs	... 467,957	247,569	210,397	...	Gwalior State puts "Maratha" Extr.
Maratha	... 34,305	17,424	17,181	...	
Jat	... 63,770	27,295	26,565	...	
Baiswar	... 6,434	3,277	3,157	...	
Gelot	... 10,622	5,350	5,272	...	
Ajna	... 23,349	16,222	7,127	...	
Khatri	... 4,070	2,021	1,149	...	Replies place them with Dhakar VIII.
Total Group III	... 620,507	310,050	300,546	7.78	
GROUP IV.—Those who are allied to Kshatriya but whose claims are doubtful.					
Kayasth	... 70,681	43,100	36,578	...	
Bhat	... 31,941	17,320	14,612	...	
Gujar	... 161,170	88,912	73,257	...	
Rawat	... 32,293	17,166	15,037	...	Bundelkhan places them class X.
Kamariya	... 2,021	1,107	914	...	
Dhangar	... 10,361	5,798	4,563	...	
Sondhia	... 79,733	42,292	37,441	...	
Kunbi	... 56,458	28,860	27,589	...	
Kurmi	... 174,935	89,795	85,140	...	
Labhana	... 1,910	982	928	...	
Deswali	... 8,622	4,531	4,091	...	
Total Group IV	... 612,047	339,587	302,100	6.05	
GROUP V.—VAISHYAS PROPER.					
Bania Agarwal	... 41,637	23,030	18,607	...	
" Mahesri	... 6,159	3,511	2,648	...	
" Oswal	... 10,935	11,721	8,214	...	
" Others	... 173,076	93,635	79,441	...	
Total Group V	... 240,807	131,897	108,910	3.02	
GROUP VI.—Those who are allied to the Vaishyas but whose claims are doubtful.					
Dangi	... 41,883	22,021	19,862	...	
Kalar	... 62,094	31,421	30,673	...	Opinions differ Ratlam and Bundel : States places them in IX and X.
Sunar	... 75,620	36,361	39,259	...	
Kasera	... 4,358	2,425	1,933	...	
Total Group VI	... 183,955	92,228	91,727	2.81	
GROUP VII.—Those who can prepare certain articles of food which are by common consent eaten by all the twice born and whose <i>tola</i> water is taken without question.					
Halwai	... 1,244	633	611	...	
Total Group VII	... 1,244	633	611	0.02	

SUBSIDIARY TABLE I.

Caste, Tribe and Race by Social Precedence.

Caste, Tribe and Race.	Persons.	Males.	Females.	Percentage on total population of Hindus and Animists.	REMARKS.
	2	3	4		6
Group VIII.—Those who can give <i>pakki</i> to some twice-born castes and whose <i>lota</i> water all the twice-born will accept.					
Ahir	... 826,157	165,971	160,186	...	Gwalior place them in IV.
Ghosi	... 26,563	13,780	12,783	...	
Mali	... 73,918	36,306	37,612	...	
Kachhi	... 353,095	170,941	182,154	...	
Kahar	... 30,588	15,001	15,587	...	
Bhoi	... 68,768	38,036	30,732	...	
Dhimar	... 66,212	34,074	32,138	...	
Gadaria	... 149,230	77,677	71,553	...	
Nai	... 154,621	82,071	72,550	...	
Kumhar	... 138,156	67,985	70,171	...	
Murai	... 2,102	1,176	926	...	
Badhai including Sutar and Khati	179,100	92,137	86,963	...	
Lodhi	... 219,637	114,694	104,943	...	
Nayata	... 196	105	91	...	
Kumaot	... 9,313	4,435	4,878	...	
Dhakad	... 44,953	23,346	21,607	...	
Lohar	... 93,615	47,683	45,932	...	
Mallah	... 6,641	3,292	3,349	...	
Kewat	... 21,513	10,808	10,705	...	
Mankar	... 12,118	5,860	6,258	...	
Total Group VIII	... 1976,496	1005378	971,118	24.78	
Group IX.—Castes who are allowed to give their <i>lota</i> water to some of the twice-born but not all.					
Tamboli	... 16,857	8,583	8,274	...	
Barai	... 16,386	8,221	8,165	...	
Bari	... 12,036	6,008	6,028	...	
Kalota	... 17,233	8,544	8,689	...	
Bhadbhunja	... 7,968	4,283	3,685	...	
Banjara	... 26,984	14,726	12,258	...	
Naik	... 9,146	3,665	5,481	...	
Barar	... 2,533	1,294	1,239	...	
Total Group IX	... 109,143	55,324	53,819	1.37	
Group X—Castes whose touch does not defile but who cannot give water from their <i>lota</i> to any of the twice-born					
Darzi	... 57,313	30,377	26,936	...	
Patwa	... 4,806	2,546	2,260	...	
Chhipa	... 17,212	8,024	9,188	...	
Rangara	... 7,823	3,999	3,824	...	

SUBSIDIARY TABLE I.

Caste, Tribe and Race by Social Precedence.

Caste, Tribe and Race.	Persons.	Males.	Females.	Percentage of total population of Hindus and Animists.	REMARKS.	
					1	2
		3	4	5		6
Beldar	...	6,964	3,758	3,206	...	
Koshti	...	1,267	737	530	...	
Kharsola	...	2,871	1,556	1,315	...	
Khanger	...	32,988	16,727	16,261	...	
Mirdha	...	10,038	5,139	4,899	...	
Chobdar	...	1,186	715	471	...	
Khatik	...	19,301	10,362	8,939	...	Bundelkhand place them in XI.
Kandera	...	17,430	9,693	7,797	...	
Lakhera	...	9,565	4,982	4,583	...	
Lunia	:	6,311	3,143	3,168	...	
Dhobi	...	80,594	40,483	40,111	...	Do.
Dholi	...	9,260	4,533	4,727	...	
Silawat	...	4,419	2,089	2,330	...	
Ode	...	1,648	994	654	...	
Nath	...	10,612	5,930	4,682	...	
Agaria	...	3,665	1,823	1,842	...	
Sikligar	...	6,118	2,825	3,293	...	
Teli	...	163,028	82,814	80,214	...	
Bargahi	...	3,730	1,860	1,870	...	
Mochi	...	5,819	3,242	2,577	...	
Kachera	...	4,088	2,042	2,046	...	
Koli	...	32,268	16,367	15,901	...	
Kori	...	141,541	73,943	67,598	...	
Matha	...	1,971	1,075	896	...	
Total Group X	...	663,836	341,718	322,118	8·45	
Group XI.—Low Castes whose touch is defiling but who do not eat beef.						
Balai	...	204,072	97,216	106,856	...	
Bargunda (Basor)	...	38,135	19,954	18,181	...	
Dhanuk	...	9,698	4,793	4,905	...	
Chidar	...	7,871	4,473	3,398	...	
Moghia	...	6,381	3,169	3,212	...	
Bahelia	...	1,938	1,034	904	...	
Bhambi	...	6,778	3,270	3,508	...	
Bunkar	...	4,590	2,536	2,054	...	
Dahayat	...	2,300	1,161	1,139	...	
Dhirkar	...	3,402	1,929	1,473	...	
Dom	...	5,211	2,358	2,853	...	
Mahra	...	6,486	3,144	3,342	...	
Mawai	...	1,647	835	812	...	
Mehgwal	...	1,184	591	593	...	
Mer	...	2,607	1,424	1,183	...	

SUBSIDIARY TABLE I.

Caste, Tribe and Race by Social Precedence.

Caste, Tribe and Race.	Persons.	Males.	Females.	Percentage on total population of Hindus and Animists.	REMARKS.					
					1	2	3	4	5	6
Panika	...	24,276	12,202	12,074						
Pasi	...	2,813	1,493	1,320						
Pawak	...	9,286	4,381	4,905						
Rebari	...	1,704	812	892						
Sendho	...	10,886	6,019	4,867						
Sirwi	...	8,495	4,236	4,259						
Sor	...	14,677	7,113	7,564						
Bhilala	...	131,280	66,977	64,303						
Kirar	...	93,778	48,865	44,913						
Seheria	...	44,153	24,727	19,426						
Darwan	...	694	357	237						
Total Group XI	...	644,242	325,069	319,173	8·07					
Group XII.—Outcaste tribes who eat beef, carrion, etc.										
Arakh	...	2,142	1,001	1,139						
Bbil	...	206,015	103,395	102,620						
Bharud	...	9,306	4,840	4,526						
Gond	...	195,015	95,117	99,898						
Korku	...	9,667	4,610	5,021						
Kotwal	...	32,358	15,281	17,077						
Kol	...	156,357	74,633	81,724						
Mina	...	98,216	49,533	48,683						
Patlia	...	14,111	7,360	6,751						
Bachhra	...	1,484	711	773						
Nat including Karnoti.	...	14,374	9,813	4,561						
Bagri	...	22,160	11,108	11,052						
Baiga	...	9,158	4,132	5,026						
Bemariha	...	1,801	912	889						
Khangar	...	1,527	886	641						
Chamar	...	733,144	366,095	367,049						
Mehtar	...	47,471	24,672	22,799						
Basuha	...	2,838	1,547	1,291						
Chikwa	...	1,449	573	876						
Mahar	...	7,806	3,952	3,854						
Mudha	...	4,299	2,119	2,180						
Mudhpal	...	1,093	695	398						
Nahal	...	5,017	2,599	2,418						
Tirkihir	...	1,129	540	589						
Chirwa	...	776	439	337						
Kondar	...	7,915	4,281	3,634						
Pakhia	...	1,146	593	553						
Ratharia	...	206	98	108						
Thori	...	234	101	133						
Total Group XII	...	1588274	791,675	796,599	19·91					

SUBSIDIARY TABLE I.

Caste, Tribe and Race by Social Precedence.

Caste, Tribe and Race.	Persons.	Males.	Females.	Percentage of total population of Muslims.	REMARKS.
					1 2 3 4 5 6
Group I.—Superior Castes.					
Shaikh	...	201,884	104,069	97,815	...
Saiyad	...	38,484	20,766	17,718	...
Mughal	...	15,075	8,477	6,598	...
Pathan	...	148,424	75,619	72,805	...
Bobra	...	15,693	8,371	7,322	...
Total Group I	...	419,560	217,302	202,258	7,934
Group II.—Inferior Castes.					
	109,273	57,886	54,387	...	
Total Group II	...	169,273	57,886	51,337	2,066

JAINS.

Strictly speaking Jains recognise no castes, but as a matter of fact they keep the Hindu castes and come in class V. The Swetambari sect are to all intents and purposes Vaishya Hindus, but Digambaris and Dhundia

SUBSIDIARY TABLE II.

Variation in Caste, Tribe and Race.

CASTE, TRIBE AND RACE.	PERSONS,				NET VARIATION.		PERCENTAGE OF VARIATION INCREASE (+) DECREASE (-).	
	1901.	1891.	1881.	1872.	1891—1901.	1881—1891.	1891—1901.	1881—1891.
	1	2	3	4	5	6	7	8
HINDUS—								
Ahir	326,157	373,591	246,376	...	— 47,434	+ 127,215
Ajna	23,349	18,692	...	+	4,657	— 24·9
Balai	204,072	346,546	170,392	...	— 142,474	+ 176,154
Bania	Agarwal	...	41,637	2,070	...	+	39,567	+ 41·1
"	Mehesri	...	19,935	111	...	+	19,824	+ 103·3
"	Oswal	...	6,159	...	...	—	...	...
"	Others	...	172,919	243,091	286,678	—	— 70,072	+ 17·859·4
Bhat	29,919	38,652	...	—	8,733	— 28·8
Brahman	885,653	955,475	961,993	—	— 69,822	— 22·7
Chamar	733,144	888,018	1,076,949	—	— 154,874	— 7·3
Rajput	657,963	601,972	803,366	—	— 55,991	— 17·4
Dhangar	10,361	4,532	...	—	5,829	— 25
Gadaria	149,529	171,332	...	—	— 21,803	— 12·7
Gelot	10,622	20,879	...	—	— 10,257	— 49·1
Gujar	164,179	204,511	337,466	—	— 40,332	— 128·6
Joshi	10,214	12,204	...	—	— 1,990	— 19·7
Kachhi	35,095	472,134	183,064	—	— 437,039	— 16·3
Kahar	30,588	81,321	...	—	— 50,723	— 92·5
Kandera	17,430	22,047	...	—	— 4,617	+ 157·8
Khangar	32,988	20,156	...	—	— 12,832	— 62·3
Kori	141,541	91,594	...	—	— 49,947	— 20·9
Kumhar	138,156	166,698	...	—	— 28,542	— 54·5
Kunbi	56,458	57,884	168,148	—	— 1,426	— 17·1
Lodhi	219,637	252,658	...	—	— 33,021	— 2·4
Maratha	34,286	35,608	...	—	— 1,322	— 65·5
Nai	154,628	170,393	...	—	— 15,765	— 3·7
Teli	162,983	211,285	250,252	—	— 48,302	— 9·2
						—	— 38,967	— 22·8
JAINS—								
Oswal	48,282	35,857	...	—	— 12,425	— 34·3
Saraogi	13,644	8,496	...	—	— 5,148	— 60·5
MUSALMANS—								
Shaikh	201,881	234,789	...	—	— 32,905	— 14
Saiyad	33,481	34,877	...	—	— 3,607	— 10·3
Meghal	15,075	10,124	...	—	— 4,951	— 48·9
Pathan	148,421	170,020	...	—	— 21,596	— 12·7
ANEMISTS—								
Arakh	2,142	2,591	...	—	— 449	— 17·3
Bhil	202,494	354,177	217,022	—	— 151,683	+ 42·8
Bharud	9,366	11,444	...	—	— 2,078	+ 63·2
Bhilala	131,280	159,356	...	—	— 28,026	— 18·1
Gond	195,015	254,449	413,602	—	— 59,434	— 17·6
Khar	93,778	113,831	...	—	— 29,053	— 23·3
Korku	9,667	21,131	...	—	— 11,464	— 33·4
Koswali	32,358	29,335	...	—	— 4,023	— 17·6
Kol	156,357	217,274	187,315	—	— 60,917	— 54·2
Mian	98,216	118,338	49,835	—	— 20,122	— 14·1
Pardha	14,111	12,088	...	—	— 2,023	— 28
Sebeta	47,674	70,694	...	—	— 22,320	+ 15·9
						—	— 31·8	— 137·4

CASTE TRIBE OR RACE.	Unmarried.														TOTAL.	0-5	5-12				
	TOTAL.		0-5		6-12		12-15		15-20		20-40		40 & over								
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Ajna	...	320	238	988	984	868	727	620	291	111	124	35	33	17	20	430	496	10	13	116	255
Bania Agarwal	...	408	285	992	991	830	863	537	450	323	150	301	77	105	40	454	488	8	1	150	163
,, Mahesri	...	371	310	950	990	780	792	583	492	370	152	156	60	112	53	475	500	43	5	188	197
,, Oswal	...	319	321	989	975	860	807	559	529	261	219	101	25	37	12	520	501	7	25	136	192
Bhat	...	395	293	975	987	823	730	520	419	330	161	179	47	115	48	469	495	25	13	167	246
Brahman Jijhotia	...	394	362	987	987	775	739	527	452	328	218	199	153	112	78	460	485	12	12	222	256
,, Shrigode	...	374	314	974	989	918	883	767	525	362	170	160	32	68	16	481	511	20	11	69	106
,, Shrimali	...	303	303	985	975	917	851	680	491	213	161	229	47	62	52	530	507	15	25	83	134
Dhangar	...	349	235	992	970	929	758	503	201	248	79	77	27	52	16	550	557	8	28	71	228
Gelot	...	422	370	994	1,000	989	988	906	616	636	215	132	3	7	...	494	538	6	...	11	12
Gujar	...	444	327	981	979	889	798	692	423	423	177	217	66	102	40	441	481	18	20	106	192
Joshi	...	417	347	983	967	828	800	590	470	313	155	170	71	116	34	451	502	17	33	163	190
Kandera	...	431	305	972	980	881	827	598	380	306	201	214	89	126	38	450	509	28	19	111	166
Khangar	...	413	334	985	988	727	803	596	523	412	195	132	52	72	112	462	486	15	12	267	189
Maratha	...	375	255	976	978	901	726	617	393	430	130	166	46	85	49	511	488	23	21	92	263
Rajput	...	426	320	997	960	886	845	654	546	453	156	199	52	115	32	415	494	12	34	109	148
Sondhia	...	387	238	996	985	915	794	662	495	346	73	143	19	50	16	160	532	4	13	72	176
Oswal	...	409	326	994	989	959	926	850	548	579	77	200	29	93	14	452	448	6	6	35	68
Saraogi	...	454	294	989	975	939	979	733	436	508	151	231	37	201	26	410	450	11	18	51	116
Moghal	...	385	322	991	985	881	913	603	606	415	197	128	47	93	30	509	521	9	14	109	74
Pathan	...	409	316	993	942	808	670	932	907	572	211	205	42	55	35	501	518	6	56	178	306
Saiyad	...	411	338	986	989	937	912	722	571	532	228	129	60	76	35	495	489	13	9	58	80
Shaikh	...	416	348	987	979	942	922	769	664	625	218	158	59	58	28	501	488	12	18	50	72
Arakh	...	448	293	924	961	819	643	633	256	495	211	182	146	169	33	356	398	67	13	101	214
Bharud	...	500	399	970	941	808	589	839	683	557	438	194	142	112	62	370	482	27	56	162	394
Bhil	...	497	404	994	976	924	920	860	782	667	345	192	57	32	23	415	401	6	23	72	73
Bhilala	...	541	445	993	985	943	914	901	889	705	290	209	63	34	21	416	396	7	14	51	80
Gond	...	430	299	906	952	955	805	902	198	479	296	126	185	41	33	495	502	31	40	27	179
Kirar	...	440	328	995	985	944	886	867	647	624	300	130	21	88	11	493	432	4	14	55	112
Kol	...	513	454	975	976	759	887	743	753	581	355	222	126	796	47	416	411	22	20	237	102
Korku	...	502	390	974	985	890	947	861	854	712	355	230	58	97	20	414	314	26	14	101	44
Kotwal	...	428	363	917	917	863	808	702	547	441	230	121	44	72	25	489	484	78	82	111	188
Mina	...	482	323	973	947	936	876	829	654	523	163	232	73	54	21	426	491	25	48	55	104
Patlia	...	388	402	994	965	777	725	787	923	492	220	99	87	61	60	405	474	531	31	214	235
Seheria	...	516	502	997	991	958	906	814	547	615	207	133	72	50	58	388	385	3	8	59	79

TABLE III.

Age for selected castles per 1,000.

*Married.**Widowed.*

12-15		15-20		20-40		40 & OVER.		TOTAL.		0-5		5-12		12-15		15-20		20-40		40 &		
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	
22	23	21	25	26	27	23	29	30	31	32	33	31	35	36	37	38	39	40	41	42		
350	623	836	756	562	725	350	296	211	265	1	2	15	17	30	86	53	120	403	242	633		
411	501	519	767	513	639	605	523	138	227	...	1	14	4	40	46	118	143	156	285	290		
317	562	493	723	615	670	621	524	151	130	7	5	32	11	70	33	131	121	199	270	267		
400	382	656	674	612	774	696	417	161	178	4	...	4	...	40	79	83	107	287	291	267		
416	526	586	693	623	688	617	490	136	207	...	...	10	15	55	55	104	110	188	265	268	
420	493	574	674	618	631	511	561	146	153	1	1	3	5	44	56	98	103	183	213	344		
220	425	517	750	692	766	639	530	145	175	6	1	13	11	13	50	121	80	149	202	293		
192	435	733	785	581	730	571	450	167	190	...	...	15	18	71	48	51	187	223	367		
455	797	655	821	819	728	726	571	92	208	...	2	...	14	33	92	97	100	104	243	222		
83	379	317	750	731	858	854	821	84	92	...	...	...	...	11	5	47	35	134	139	139	
274	517	466	753	613	723	651	452	415	192	1	1	6	10	34	69	111	70	140	208	244		
354	516	581	705	658	741	590	570	132	151	...	...	11	10	56	14	103	140	172	188	294	
361	562	591	691	632	618	619	541	116	186	...	1	8	7	41	58	103	105	154	213	255		
384	445	472	680	652	721	643	522	125	180	...	...	6	8	20	32	86	122	196	227	283	
290	542	491	783	731	735	657	337	114	257	:	...	7	11	81	65	86	81	103	219	258		
328	435	493	770	640	707	785	530	120	186	1	6	6	7	18	19	51	71	161	241	300		
219	441	546	707	636	735	690	523	153	230	...	2	13	30	119	61	106	220	221	246	260		
131	436	302	863	678	743	562	329	139	226	...	5	6	6	19	16	29	60	132	228	345		
244	552	458	788	627	669	485	400	136	256	...	7	10	5	23	12	31	61	142	251	314		
363	355	633	712	704	781	664	603	106	154	...	1	10	13	34	39	52	91	118	172	213		
60	85	491	719	697	804	711	521	90	166	1	2	14	24	8	8	27	40	98	151	201		
234	385	418	699	759	767	706	500	94	173	1	2	5	8	11	44	50	73	112	173	218		
217	316	339	745	755	803	737	435	83	161	1	3	8	6	14	20	33	56	87	138	205		
122	322	409	611	631	500	416	544	196	309	9	26	80	142	245	122	97	145	187	354	395		
136	311	372	459	630	761	532	452	130	119	3	4	29	17	25	7	71	103	176	97	356		
129	192	291	570	696	707	698	332	88	195	1	1	4	7	12	23	39	85	112	233	270		
96	105	272	656	692	756	633	347	43	159	1	1	6	6	3	9	24	54	99	181	133		
76	362	483	635	792	723	760	440	75	109	3	8	18	16	22	40	38	69	82	92	199		
112	289	335	628	777	747	775	385	67	210	1	1	1	2	21	61	41	72	93	222	187		
251	214	376	573	686	767	707	509	71	135	3	4	4	11	6	33	43	72	92	107	214		
123	117	247	526	672	562	661	277	81	296	...	1	9	9	16	29	41	119	98	380	242		
251	384	497	308	775	677	706	673	83	153	5	1	26	4	47	69	62	62	114	279	222		
158	314	421	756	648	729	703	448	92	186	2	5	9	20	13	32	56	81	120	198	238		
103	47	403	666	685	785	397	555	207	60	1	4	9	40	20	30	105	114	216	129	542		
176	410	347	721	712	724	670	566	96	113	...	1	3	15	10	43	38	72	155	204	260		

SUBSIDIARY TABLE IV
PROPORTION OF SEXES IN SELECTED CASTES.

CASTE, TRIBE AND RACE.	At all ages	NUMBER OF FEMALES PER THOUSAND MALES:					
		0-5	5-12	12-16	15-20	20-40	40 and over
	1	2	3	4	5	6	7	8
<i>Hindus—</i>							
Ajna	437.8	332.8	551.5	239.6	375.3	402.5	808.5
Bania Agarwal	804.3	891	810	670.3	659.2	756	1,006.2
" Mahesri	699	816.7	841.7	761.7	612	702.3	625
" Oswal	751.8	894	1299.2	662	671.2	776.6	593.6
Bhat	900.2	836.3	1008	583.2	865	888.5	913.7
Brahman Jijhotia	902	937.6	1090	897.5	898.6	845	846.5
" Shrigod	1001.6	1326	1186.5	980.8	1,016	988.8	829.8
" Shrimali	751.7	1246	1381.4	1,384.6	395.1	785.7	624
Dhangar	785.8	737.4	799	771	700.2	513	1419.4
Gelot	985.4	1640	1172	753.8	415.8	943.5	1,012.8
Gujar	846.5	972.5	937.2	718	679.4	866.4	874
Joshi	911.3	962.8	1023.2	887.7	871	919.8	844
Kandera	808	834	646	769	688.7	888	923.6
Khangar	972	862.4	976.6	1,181	863.7	961.5	102.4
Maratha	1005.2	1123.8	1055.8	831	1,028.8	816.7	1,300.6
Rajputs including Thakurs ...	951.2	1042	942.8	1,165.3	870	845.7	1,001.5
Sondhia	890.4	718	990.3	617.7	778.6	952	1,054.5
<i>Jains—</i>							
Oswal	957.5	1705.7	1249	1,004	848	857.3	803.6
Saraogi	839.8	1,072.2	1,069	652.7	821.4	891.3	722
<i>Musalmans—</i>							
Moghal	772.6	769	719	789.5	999	729	743
Pathan	964	1,098.4	1,145.2	941.2	824.6	947.4	920
Saiyad	855.7	906	908.6	770.6	1,025.2	791.7	862
Shaikh	939.8	1,140.2	958	962	940	921.7	862.5
<i>Animists—</i>							
Arakh	1,183.4	733.3	1,409.9	1,755	967.7	709.6	1,320.3
Bharud	935.7	897	778.2	871.7	1,2706	1,076	711.3
Bhil	991	1,135	968	827	1,199	964.6	991.4
Bhilala	960	1,141.8	947.5	874	921.2	903.6	1,090.4
Gond	1,050.3	789.5	1,001.7	820	1,037.8	1,153	1,213.6
Kirar	919	956.6	953.2	728	705	824.7	1,262
Kol	1,095.7	1,045.2	1,047.3	775.7	1,115.8	1,254.7	1,182
Korku	1,080.7	1,160.4	1,276	904.4	872.5	956	1,470
Kotwal	1,117.5	991	1,556	1,054	999	987.4	1,339.6
Mina	977.2	1,012.8	921.3	767	873.3	1,065.5	1,056.4
Patlia	917.3	1,026.5	1,269	919	841.6	979.6	621.7
Seheria	804	1,453.6	948.2	765.3	682	577.3	803.3

SUBSIDIARY TABLE V.

SCHEMES.

These schemes illustrate the constitution of Castes, Semi-castes and Tribes.

I :—Caste proper :—

(A).—Brahman.

Main division: Panch Gaud.

Group: Kanaujiya. Local endogamous section: Bundelkhandi Jijhotia.

Exogamous Groups.

(a). 13 Patas.

- (1). Rawat
- (2). Ajariya
- (3). Richhariya
- (4). Bhaneriya
- (5). Mishr

- (6). Pathak
- (7). Avasthya
- (8). Pateriya
- (9). Bajpai
- (10). Gangele

- (11). Sullere
- (12). Chaube
- (13). Dikshit

(b). 58 Panchadars.

- (1). Gotamia
- (2). Nayak
- (3). Saunakia
- (4). Upadiya
- (5). Kausakia
- (6). Kuehwar
- (7). Jbara
- (8). Babele
- (9). Purohit
- (10). Bhaundela
- (11). Sugele
- (12). Samele
- (13). Patele
- (14). Tunrainya
- (15). Hutasne
- (16). Sandal
- (17). Pastaur
- (18). Raneva
- (19). Agnihotri
- (20). Nisrele

- (21). Adurj
- (22). Bilgainya
- (23). Baraniya
- (24). Acharya
- (25). Gunnla Dube
- (26). Bagnar
- (27). Bhutchariya
- (28). Saraf
- (29). Byas
- (30). Bharoria
- (31). Intola ke Dube
- (32). Jhapura ke Dube
- (33). Rahele
- (34). Dunole
- (35). Shukul
- (36). Sirbaiyna
- (37). Soti
- (38). Silisa Dube
- (39). Latauria
- (40). Bishdeva Tiwari

- (41). Pathreri
- (42). Dhanwari ke Tewari
- (43). Dadri ke Tiwari
- (44). Chhitar ke Tiwari
- (45). Paroidha Dube
- (46). Khareria Dube
- (47). Menchhe ke Dube
- (48). Makrariya Dube
- (49). Silal Puria Dube
- (50). Kulphariya Dube
- (51). Dulariya Dube
- (52). Orchha ke Dube
- (53). Tinga Dube
- (54). Pangara Dube
- (55). Chhirauriya Dube
- (56). Joshi
- (57). Binhare ke Tiwari
- (58). Barauni ke Tiwari

(B). Kshatriya of Bundelkhand.

Main division: Rajput.

Local endogamous group: Thakur.

Exogamous divisions.

- (1). Bundela.
- (2). Dhandere.
- (3). Parmar.

II:—

Instance of Tribe which has in part become a caste.

The Khangars of Bundelkhand :—

Main divisions: Raj-Khangars, Arakh.

RAJ KHANGARS.

Exogamous septs.

- (1). Bel-gotia.—Revere the Bel tree which they never cut or injure.
- (2). Bela-gotia.—Revere the Bela plant and never cut it, etc.
- (3). Samad gotia.—Hold the Samad tree sacred.
- (4). Suraj.—Profess to be descended from, and be worshippers of the sun.
- (5). Guae.—Called after the iguana (Guae) which they never injure.
- (6). Nag.—Revere the serpent and never destroy any snake.
- (7). Ghur.—Revere the horse (Ghur, ghora) Never mount one and will not allow them to be used in marriage processions.
- (8). Hathi.—Revere the elephant.
- (9). Gau.—Have the cow as a totem.
- (10). Magar.—The alligator is their totem. Special acts of worship are paid to it at weddings, etc.
- (11). Chandan-guae,—Another species of iguana. They never injure it.
- (12). Kusam.—Revere the Kusam tree and never use clothes dyed in its juice.
- (13). Nim.—Revere the Nim tree and never use its fruit or cut it.
- (14). Karil.—Revere the Karil Tree.
- (15). Chanwar.—Have rice as a totem. Never eat it.
- (16). Haldi.—Revere the turmeric plant and never use its dye, etc.
- (17). Bharat } Origin of name not known.
- (18). Bat. }

ARAKHS.

Exogamous Septs:—

- (1). Lahher Gotia.—Abstain from touching the Lahera tree which is their totem.
- (2). Ent.—Ent, a brick. Never use bricks, all their houses are made, with plain wattle and mud.
- (3). Hathi.—Revere the elephant.
- (4). Gau.—Cow is worshipped.
- (5). Pahan.—Not known.
- (6). Chandan.—Worship the Chandan Tree and never harm it.
- (7). Chanwar.—Chanwar, Rice. They never eat rice or touch it.
- (8). Ghora —Revere the horse.
- (9). Sandal.—This is Eponymous, the sept being called after the Sandilya Brahman who saved the woman (v. tradition of Raj-Khangars in text).

It will be noted that Sandal-gotia occurs only among the jungly section of the Tribe.

III.—Instance of semi-Rajput tribe.

Bhilala.

Main Divisions :—*Badi and Chhoti.*

Septs :—Badi.

- (1). Rawat.
- (2). Waskala.
- (3). Tandwala.
- (4). Jamra.

These four tribes form the aristocracy of the Bhilalas.

They do not drink wine or eat fowls. They have not as yet become a distinct hypergamous group but seem to be tending towards it.

There are 44 more exogamous groups in the Badi section. To give their names would be waste of space. They are totemistic.

Chhoti.

Is similarly divided into 58 septs of totemistic origin.

These septs are all exogamous.

IV. Pure Tribe:—

Bhils:—

Are divided into two big endogamous groups 'Badi' and 'Chhoti.'

Badi is divided into 52 and Chhoti into 9 exogamous groups.

They are all totemistic many eponymous but far the greater number called after trees, animals, etc. Very few appear to be territorial.

An instance of totemism has been given in the text.

V. Loss of Caste :—

Sondhias.

1. Chauhan	Rajput	Sondhias	Hypergamous only taking daughters from	No. (3). 'Pedihar' from 'Pedure' "fallen"
2. Solanki				" (7). Borena from Bor tree which they never injure.
3. Pedihar				" (17). Aad from a duck, they do not injure them.
4. Parmar				
5. Torwar				
6. Ghalot				
7. Borena				
8. Kachwaha				
9. Tagar				
10. Mori				
11. Nagod.				
12. Dhulot.				
13. Soti.				
14. Charote.				
15. Gendula.				
16. Chandel.				
17. Aad.				
18. Lapdi.				
19. Kajola.				
20. Lada.				
21. Amal.				
22. Dhagan.				
23. Jendi.				
24. Bateawel.				

Meaning and origin of other groups are not known.

CHAPTER IX.

OCCUPATION.

161. *Introductory*.—The record with which we deal in this Chapter was made in columns 9, 10 and 11 of the schedule, and the results will be found in Imperial Tables XV and XVI. The treatment differed on this occasion from that adopted in 1891.

No ages were recorded, actual workers and dependents were separated, while, though the general scheme of classification was the same, an attempt was made to distinguish between makers and sellers, and between home industries and those carried on in factories.

The scheme contains 8 Classes, 24 Orders, 79 Sub-orders and 520 Groups. In a few cases some further sub-dividing of the groups was made.

The record of the subsidiary as well as the principal occupations which was carried out on this occasion has been useful in distinguishing between the occupation actually followed and a traditional caste occupation. Thus a Brahman who did not actually follow the occupation of a priest as a means of livelihood, often returned it as his occupation, when in reality he at most only occasionally officiated at ceremonies.

One of the difficulties met with was the correction of entries made in general terms such as "*Naukri sirkari*" "*Naukri dukandari*" etc. I am on the whole, however, surprised at the care which has been used in making the entries and the details shewn; it was, moreover, often possible to correct an ambiguous entry, and the few which it was not possible to correct bear but a very small ratio to the whole return.

It must be remembered that the record of these occupations was not easy and that the class of man who acts as an enumerator in Central India is not, as a rule, very brilliant.

The actual number of occupations recorded is enormous, especially in towns such as Indore, and some confusion is sure to have arisen in sub-dividing, still on the whole the record is as accurate as other statistics, and a useful one.

I would draw attention to the entry in column 11 which recorded "Dependents." This was found to be far the most difficult column to fill in in the whole schedule and especially so in the case of women. The rule was that a person, who was dependent on some one for her livelihood, should be entered as dependent on the profession which the person who supported her followed.

Thus the wife of a Bhisti, who was dependent on him for her subsistence would be returned in column 11 as "Bhisti" meaning that she was dependent on a man who followed the occupation of a Bhisti. If a woman, when asked if she had an occupation, said "yes, cooking," further inquiries were made as to whether she only cooked at home for her own household, or cooked for others for wages. In the first case her husband's occupation would be entered in column

11, in the other case this column would be left blank, the return of "Cook" being made in column 9.

To ensure uniformity of classification I allowed no combination or classification of occupations to be made until the return was complete for all Central India.

No translation of names was permitted, only vernacular terms, exactly as recorded in the books, being used. I saw to the classification myself when the return was finished, this ensured at least uniformity of error.

I must add that these remarks do not apply to the figures received from Gwalior State. There, as I understand, the classification was done during tabulation. This was a pity, I think, as tabulators even if they could be trusted not to classify carelessly, are very apt to have their own views on the subject, and when not cognizant of local terms, are apt to enter an occupation where they think it best suits to save the trouble of reference.

Some instances of this I noticed in the returns sent from Gwalior notably female authors, female barbers, pearl divers, dancing girls, female doctors with diploma.

The record is on the whole accurate and as its chief use is for broad comparison the result may be considered to have justified the trouble expended on its compilation.

162 Dependents.—No record of dependents was made in 1891. I have already explained how the entry was written up in column 11. The largest number of dependents is found in the commercial part of the population and amounts to about 57 per cent.

This is due, no doubt, to the generally wealthy condition of this class whose women folk are only concerned with the ordinary operations of a household, and contribute nothing to the family income.

The professional classes come next with 53 per cent., the agricultural and industrial following with 48 per cent. and 47 per cent. respectively.

This is what one would expect. In the case of the agriculturists it is not always easy to say when a person does or does not really do work. I think the return is a correct one and shews the care which was taken to discriminate between actual workers and those who only help occasionally during the crop season.

163 Local Distribution.—Again taking the same four groups we find that in Central India 50 per cent. belonging to the agricultural 17 per cent. to the industrial, 2 per cent. to the commercial and 1 per cent. to the professional, or 70 per cent. in all, the remaining 30 per cent. being distributed through the other classes. In 1891 the figures were agricultural 48 per cent., industrial 13 per cent., commercial 3 per cent. and professional 1 per cent. Only the commercial return shews a fall, and this must be due to difference of classification as commerce has actually increased very considerably owing to the opening of railways and formation of new trade centres.

As an instance of the improvement which the more detailed classification has made I may quote the return for pleaders. In 1891 there were some 3,000 pleaders and law agents returned for Central India which must have been very

much above the truth, added to which they were served by 33 clerks only. On this occasion there are 304 pleaders only, which is I fancy much nearer the mark.

241-VIII-2.

The Natural Division figures shew no great differences save that Plateau figures are generally lower. The ratio of agricultural to total population being 7 per cent and 8 per cent lower in the case of the Plateau than it is in the other tracts. Dependents in the Plateau are always in excess of actual workers.

238-II-6.

,, „-S.

,, „-6.

,, III-6.

Of the districts Baghelkhand is the most agricultural, its pre-eminence depending on the numbers returned in groups 37C. "Rent payers unspecified", and 38 "Farm servants", that is permanent hands, not daily labourers. Bhopawar comes next and Indore Residency last some 40 per cent behind Baghelkhand.

Bundelkhand shews the highest figures in industrial population, most being returned in groups 78, "Cow keepers and milk sellers", 97 "Grain and pulse dealers" 98 "Grain purchasers", 100 "Oil pressers", 101 "Oil sellers", 103 "Sweetmeat sellers" and 123 "Betel sellers". Bhopal which comes next has its highest returns under groups 149 "Grass, hay and fodder sellers", and 163 "Masons and builders".

It is interesting to note the very different position here held by the two charges which compose the eastern side of the Agency.

,, „ "

239-V-6.

The most commercial charge is Gwalior which returns large figures under groups 392 "Bankers", 394 "Money changers" and 398 "Shopkeepers unspecified".

Malwa which comes next shews the same groups and also 402 "Brokers and Agents."

Indore Residency heads the list of professional occupations, groups 447, "Church and temple services", and 452 "Teachers and professors" coming first. Bundelkhand comes next with high figures in 444 "Priests" and 447 "Church and temple service".

Male and Female occupation.—The principal male occupations are—II—Defence in which no women at all have been returned, III—Civil and military officers where there are 6 women to 100 men, I—Administration where there are 7 women to 100 men, XXIX—Transport and storage where there are 13 women to 100 men.

241-IX-2

- - 4

In V—Agriculture, VII—Food, XII—Textile fabrics, XV—Wood and cane, and XVI—Drugs, women and men bear the burden almost equally.

- - -

The occupations, which women preponderate in are those in XXIII—Indefinite and disreputable, where there are 347 women to 100 men, VIII—where there are 118 women to 100 men, and XXII—General labour and earth work, where there are 95 women to 100 men.

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Subsidiary Table X. shews much the same thing in detail for certain occupations. Women landlords are 47 to 100 men. Most are met with in Gwalior State.

242-X-4

As cultivators women no doubt do a large share at certain seasons and it must be remembered that it is very hard to separate dependents and actual workers in this class, and probably a certain number of dependents have been wrongly entered as pleaders and clerks. Women do nothing or little. The priestesses returned come from Gwalior State.

- - 3

165. *Combined occupations* :—Of those who go in for subsidiary occupations, herdsmen head the list with 16 per cent. Their proper occupation falls in Class B, their chief subsidiary occupations in D. They are engaged mostly in 78 "Cow and buffalo keepers and milk and butter sellers".

Money lenders come second. They appear to engage mostly in agriculture. I have no doubt that ownership over land due to mortgage has been taken as entitling them to return this calling as their profession. There is a feeling against giving "Money lending" as an occupation.

Goldsmiths come next, their subsidiary occupations falling under agriculture (37c) unspecified. A certain amount of this also is certainly accounted for by mortgage as many men who are goldsmiths by caste return this occupation instead of "Money lending", when in truth it is the last that they subsist by.

Leather-workers follow "Agriculture and unskilled labour", which is probably the same thing in this case, as all these men assist in the fields in the crop season. Weavers are similarly situated.

The priest return shews how common it is to return "Priest" as an occupation when it is not so. Thus the priest's own occupation falls in column 17, but most priests are engaged in agriculture, which is no doubt their real principal occupation, in Baghelkhand Brahman agriculturists abound.

Like barristers-at-law in England pleaders seem to follow everything except law, as a profession.

166. *Urban and Rural* :—Central India is so rural and its towns so little separated in character from villages that I have only taken the 9 chief towns as places which may be considered urban for our purpose. Even then the figures for urban areas are very small.

Of course the agricultural population is found almost entirely in villages, only 1 per cent. residing in towns. The return for dependents is 80 per cent. in towns and 90 per cent. in villages, and shews that families are about the same in each case.

There is no preponderance of industrial population in towns, only 9 per cent. being found. It shews that our industries are carried on largely in the villages, and the products only come to urban markets for sale. The sub-orders, which stand first are 53 Leather-workers 95 per cent. in villages, 41 Cotton 93 per cent. and 18 Vegetable substances 91 per cent.

The sub-orders most common in towns are 1 Civil service 74 per cent., 2 Army 78 per cent., 28 Book printing 79 per cent., 65 Literature 63 per cent., and 68 Engineering 56 per cent.

167. *Provincial sub-divisions of sub-orders* :—Some sub-dividing was done. I do not think comment is needed, the table explains itself, and at the same time shews that, the sub-dividing was not well carried out, as for instance 8,900 Manager's clerks and accountants are returned among merchants, and only 74 servants for them all.

Such minute sub-dividing was far beyond the capacity of our enumerators and of the people also.

168. *Home and Factory Industries* :—An attempt was made to distinguish between home and factory industries, but I cannot say that it was successful, the distinction

was apparently too subtle for the enumerator. The Census Commissioner of Gwalior State found the same thing and writes "Table XV with the some-
" what elaborate instructions connected with it seems to have been rather too
"complicated for the class of enumerators available in Gwalior."

I have, however, obtained special returns from factories which will shew how the figures fall.

Railways, Aerated-water works, and Printing offices have only factory working hands in them.

I do not know how the Collieries come to have home workers among their staff, but 199 are so returned, unless they are charcoal dealers wrongly classed.

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The staple industries of Central India dealing with "Cotton," "Leather" and "Flour" are practically entirely home industries.

" " "

The Arsenal figures are peculiar. I do not know who works at home in this case. It is thus seen that those who carry on industrial work away from their homes form a very insignificant fraction of the total number of actual workers.
169. *Note on Midwifery in Central India* :—Certain information was collected on this subject with regard to the Victoria Memorial Scholarship Fund, and it was suggested that it might be inserted in the Chapter on Occupation.

The Census returns shew 1,193 midwives.

The classes of people from whom the midwife comes are usually Nais, Basors, Balais, Marathas and to a less extent Brahman widows.

The occupation in the case of the first four classes is hereditary, and also particular to a certain village and family. Their knowledge, if it can be called so is entirely empirical. A young woman learns by attending cases in company with an old one, and at the expense of poor patients picks up sufficient information to enable her to deal with the rich.

As an example of the method of treatment generally pursued I will give that common in Bundelkhand.

Here the services of both Nai and Basor midwife are employed but at different periods of the process.

As soon as the woman commences to feel pains the Nai midwife is called in who massages and oils the woman's body while all her lady friends stand round and encourage her with the assurance that the labour will soon be over. As soon as her time approaches the woman is taken off her bed and seated on two bricks about three inches off the ground. She is supported from behind by her friends, who also hold her so that she may not draw a breath at the moment when the child is born as it is supposed to make it difficult to remove the placenta should this occur. The midwife sits herself in front to receive the child. As soon as the child is born it is taken by the Nai midwife in her hand, and the Basor midwife is called in. The child is in the meantime wrapped in a cloth and put on the ground.

If the new born child appears weak the midwife places some grass on the after birth which is still connected with umbilical cord, the irritation and heat thus produced being said to communicate itself to the child and quicken it.

On the arrival of the Basor the Nai leaves. The Basor woman cuts the cord and looks after the woman for three or four days.

In cases where the delivery is likely to be difficult the Basor woman is sent for beforehand, who rubs the woman with oil while her friends shew her complicated designs on paper, and colours, also making her drink water sanctified by *mantras*, and in which holy stones are dipped.

If this fails, and the most skilful midwife can do nothing, it is left to nature, and when the child is dead it is removed by hand.

After the child is born the midwife washes it and then fumigates it by burning aniseed beside it.

The greatest care is taken to exclude every particle of air from the room, even holes being carefully filled up as a breath of fresh air is considered most dangerous.

The mother, as long as the Basor woman is in attendance, is fed on *gur* and spices, as owing to the low caste Basor's presence she may not touch cooked food. The woman and child are daily rubbed with oil.

When the auspicious day, usually a Tuesday, Thursday or Sunday, is fixed the woman and child are washed and the house *liped*, the Basor being sent away.

The Nai woman returns and attends to the mother. On the tenth day after the delivery the "dasthami" as it is called, the mother and child are washed again and a feast is given to the relatives. From this moment the mother mixes freely as before with her people.

In cases of difficult delivery the methods of these midwives are barbarous in the extreme.

The midwife often uses her heels, or even jumps upon the lying-in-woman to hasten action, the results may be imagined. This is done because there is a belief that in cases of this kind the child has caught hold of the mother's heart and must be induced to leave go !

As a rule the child is allowed no food for three days, save perhaps a little *gur*, on the fourth day it is given a drink of cow's urine and then put to the breast.

Another remedy in difficult cases is to tickle the nostrils of the woman or the back of her throat which causes her to sneeze, or be sick, the exertion aiding the delivery.

That accidents should often happen is hardly surprising. Yet the people prefer the rude methods of their hereditary *Dhai* to those of a trained nurse.

Thus the states of Ratlam, Sailana and Sitamau state "there is some prejudice among various classes to employ a trained midwife so long as they can obtain the services of a country-experienced *Dhai* of the places."

I myself when in Nowgong tried hard to get midwives to obtain some instruction at the hospital, but I found that the people would not support me and attempts failed. For some reason they looked askance at any woman who had been taught more than her fellow workers and experiment could teach.

SUBSIDIARY TABLE I.
General Distribution by Occupation.

Class.	Order.	Sub-order.	Total, India.			Urban.			Rural.			Proportion per 10,000 on total population.			Percentage of dependents to actual workers.					
			Total.	Actual workers.	Dependents	Total.	Actual workers.	Dependents	Total.	Actual workers.	Dependents	Persons supported.	Actual workers.	Dependents.	In rural areas.	In cities.	In rural areas.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
A Government.	I	1 Civil Service of the State... 2 Service of local and Municipal bodies 3 Village Service	5,101	2,945	2,156	3,510	2,193	1,323	1,585	752	833	6	58	42	.74	.26	60	111		
	II	4 Army 5 Navy and Marine 6 Civil Officers 7 Military Officers	2,427	447	1,980	...	...	...	2,427	447	1,980	3	1	18	82	...	100	...	443
		Total I	7,628	3,302	4,136	3,610	2,103	1,323	4,012	1,100	2,813	...	...	35	60	...	...	285	
		Total II	12,465	7,982	4,473	9,860	6,265	3,695	2,695	1,717	978	14	17	64	36	78	22	57	61	
		Total III	12,465	7,982	4,473	9,860	6,265	3,695	2,695	1,717	978	14	17	64	36	78	22	57	51	
		Total A Government	26,041	12,310	12,703	23,189	10,692	12,197	227,955	119,417	115,439	291	264	49	51	91	117	100	100	
		Total B Agriculture	21,132	9,564	11,727	703	373	330	20,618	9,221	11,397	25	21	45	55	4	96	90	123	
		Total C Personal Services	71,381	33,097	38,287	20,558	9,443	11,110	50,826	23,619	27,177	89	71	46	54	29	71	118	111	
		Total D Household Services	343,749	165,800	177,949	44,450	20,613	23,037	200,290	145,287	164,012	300	356	48	62	12	88	116	106	
		Total E Non-domestic Services	363,732	177,174	180,568	67,820	28,071	28,866	305,000	148,203	167,703	422	380	49	61	17	83	99	107	
B Agriculture and Forestry.	VII	8 Stock breeding and dairying	181,000	110,755	70,816	7,723	3,433	4,290	107,322	68,565	210	237	61	30	3	75	125	62		
		9 Training and care of animals, etc.	1,890	844	1,016	757	318	439	1,133	626	607	2	45	55	38	62	133	115		
		Total IV	183,400	111,600	71,801	8,480	3,761	4,720	176,010	107,848	67,102	212	239	61	39	3	67	128	92	
		Total V	3,387,055	1,673,144	1,715,511	21,829	13,006	8,823	3,365,926	1,659,138	1,706,088	3,926	3,585	49	61	1	99	63	1,3	
		Total VI	925,851	652,526	373,226	9,036	4,614	4,322	916,815	517,911	1,073	1,185	60	40	1	99	96	63		
		Total VII	22,479	12,092	10,357	1,469	619	820	21,010	11,413	9,567	27	26	53	47	5	95	130	84	
		Total VIII	6,289	2,220	4,060	633	32,007	150	483	6,636	2,079	3,577	7	5	35	65	7	93	322	
		Total IX	4,342,574	2,238,080	2,103,284	2,175,175	41,447	22,170	19,277	4,484,317	2,328,410	2,105,898	6,245	6,040	62	48	1	90	87	90
		Total X	4,525,704	2,350,580	2,103,284	2,175,175	41,447	22,170	19,277	4,483	2,300,307	2,220,671	2,088,730	6,033	4,801	62	48	1	90	90
		Total XI	229,030	207,300	42,270	22,708	19,472	304,060	206,339	197,928	506	491	52	48	10	90	86	91		
C Personal Services.	VI	14 Personal and domestic services	436,330	336	190	146	229	122	107	2,676	38,320	22,232	16,088	53	58	41	43	64	67	
		15 Non-domestic entertainment, &c.	450,07	26,813	18,761	7,287	4,611	27,531	42,255	43,2487	228,532	203,955	659	649	53	47	18	82	81	90
		16 Sanitation	250,063	220,210	40,780	27,531	22,255	3,474	6,5728	228,532	203,955	659	649	53	47	18	82	91	90	
		Total VI	482,273	35,160	37,240	6,372	3,198	24,648	12,700	11,918	24,401	129,319	115,142	312	305	53	47	18	82	91
		Total VII	482,273	35,160	37,240	6,372	3,198	24,648	12,700	11,918	24,401	129,319	115,142	312	305	53	47	18	82	91
		Total VIII	17 Animal food	142,010	126,990	21,447	11,447	10,394	6,065	4,469	10,394	27,117	81	87	56	44	15	85	79	
		18 Vegetable food	260,039	172,700	90,013	20,013	17,278	7,278	10,601	10,601	10,601	130,312	114,018	63,018	34,604	14	52	13	88	89
		19 Drinks and condiments and stimulants	72,459	414,108	218,382	105,810	41,914	22,123	10,701	37,284	100,259	170,025	480	468	53	47	10	90	90	
		Total VII	414,108	218,382	105,810	41,914	22,123	10,701	37,284	100,259	170,025	480	468	53	47	10	90	90		
		Total VIII	27,075	1,394	1,410	727	713	1,205	607	607	607	111	127	62	38	11	89	40	64	
D Preparation and Supply of materials and services.	VIII	20 Lighting	
		21 Fuel and Forage	
		Total VIII	96,208	69,502	36,006	9,161	0,551	2,610	87,047	52,051	34,096	130,622	114,018	63,018	34,604	14	52	13	88	89
		Total IX	22 Building Materials	12,317	6,360	5,957	1,785	827	958	5,724	5,724	5,724	11,410	11,410	5,724	11,036	26	51	50	100
		23 Artificers in Buildings	22,532	11,251	11,251	17,235	17,235	17,235	17,235	17,235	17,235	21,018	21,018	6,082	6,082	38	61	49	100	95
		Total IX	34,849	17,614	17,614	17,235	17,235	17,235	17,235	17,235	17,235	21,018	21,018	6,082	6,082	37	63	49	100	95

SUBSIDIARY TABLE I.
General Distribution by Occupation

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Class.	Order.	Sub-order.			TOTAL CENTRAL INDIA.			URBAN.			RURAL.			Proportion per 10,000 on total population.	Percentage of dependents to actual workers.	Percentage of actual workers.			
		Total.	Actual workers.	Dependents	Total.	Actual workers.	Dependents	Total.	Actual workers.	Dependents	Total.	Actual workers.	Dependents						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
X	24 Railway and Tramway Plant, 25 Carts, Carriages, &c. 26 Ships and Boats	71 1,837 1,505	19 1,856 1,556	52 1,557 1,635	26 101 324	3 49 137	3 49 177	45 3,267 2,897	16 1,783 1,409	29 1,470 1,056	73 45 46	16 3 3	84 97 91	766 53 120	181 82 84				
27 Paper	28 Books and Prints	3413 937	3191 376	106 254	117 211	51 79	51 132	49 101 60	49 173 173	46 79 79	46 3 1	46 49 40	84 97 91	766 53 120	181 82 84				
29 Watcher, &c., scientific instruments	30 Carving and engraving	223	106	117	122	51	63	52 101 60	49 175 175	49 425 429	51 31 31	49 51 50	126 94 167	766 53 120	181 82 84				
31 Toys and curiosities	32 Music and musical instruments	811 945	254 477	557 468	136	49	87	46 1,328 1,528	46 23,397 23,397	46 103 12,300	51 31 11,207	49 55 50	126 94 167	766 53 120	181 82 84				
33 Bangles, necklaces, &c.	34 Furniture	308 26,353	140 13,728	168 12,635	77 131	31 60	31 487	46 1,328 1,528	46 23,397 23,397	46 103 12,300	51 31 11,207	49 55 50	126 94 167	766 53 120	181 82 84				
35 Harness	36 Tools and Machinery	1,647 7,326	687 2,964	960 4,361	378 1,902	4 1,010	4 312	4 2,255 1,209	4 1,209 1,209	4 1,209 1,209	4 1,209 1,209	4 49 49	126 94 167	766 53 120	181 82 84				
37 Arms and Ammunition	38 Wool and fur	3,763 45,698	1,863 22,282	1,902 23,414	1,768 2,178	614 3,264	614 3,014	614 2,311	614 1,328 1,328	614 1,328 1,328	614 1,328 1,328	614 49 49	126 94 167	766 53 120	181 82 84				
39 Silk	40 Cotton	1,632 20,730	1,632 12,364	86,943 13,202	8,431 8,431	221 312	221 312	221 1,209	221 1,209	221 1,209	221 1,209	221 49 49	126 94 167	766 53 120	181 82 84				
41 Jute, Hemp, Flax, Coir, &c.	42 Dress	42,375	1,312	529	270	359	270	359 2,415	359 2,415	359 2,415	359 2,415	359 49 49	126 94 167	766 53 120	181 82 84				
43 Gold, Silver and precious stones	44 Brass Copper and Bell metal, Tin, Zinc, Lead, &c.	10,071 6,950	5,803 3,307	4,263 2,662	625 466	373 165	373 165	373 5,553	373 5,553	373 5,553	373 5,553	373 49 49	126 94 167	766 53 120	181 82 84				
45 Leaves, Farn, and Dress.	46 Iron and Steel	2,934 1,632	1,333 1,333	1,312 1,312	1,312 1,312	869 869	869 869	869 869	869 869	869 869	869 869	869 49 49	126 94 167	766 53 120	181 82 84				
47 Glass and Chinaware	48 Earthen and Stoneware	40,890 81,769	40,890 81,769	40,890 43,170	40,890 39,023	40,890 39,023	40,890 39,023	40,890 39,023	40,890 39,023	40,890 39,023	40,890 39,023	40,890 39,023	40,890 39,023	126 94 167	766 53 120	181 82 84			
49 Wood and Bamboos	50 Canework, matting, &c.	92,211 41,411	47,711 26,139	44,500 15,272	4,732 2,387	3,081 1,420	3,081 1,420	3,081 1,420	3,081 1,420	3,081 1,420	3,081 1,420	3,081 1,420	3,081 1,420	126 94 167	766 53 120	181 82 84			
51 Gum, Wax, Resin &c.	52 Drugs, Dyes and Pigments	17,209 13,290	17,209 13,290	6,110 6,903	4,296 4,903	1,210 1,210	1,210 1,210	1,210 1,210	1,210 1,210	1,210 1,210	1,210 1,210	1,210 1,210	1,210 1,210	126 94 167	766 53 120	181 82 84			
53 Leather, Horn & Bones, &c.	54 Total XVII	1,475,661	1,475,661	1,475,661	1,475,661	107,388 107,388	107,388 107,388	107,388 107,388	107,388 107,388	107,388 107,388	107,388 107,388	107,388 107,388	107,388 107,388	126 94 167	766 53 120	181 82 84			
55 Total XVIII	56 Total XIX	217,189	217,189	103,801	103,801	11,731	11,731	6,035	6,035	6,035	6,035	6,035	6,035	6,035	126 94 167	766 53 120	181 82 84		
57 Total XX	58 Total XXI	1,475,661	1,475,661	789,835	789,835	132,920	132,920	6,035	6,035	6,035	6,035	6,035	6,035	6,035	126 94 167	766 53 120	181 82 84		

SUBSIDIARY TABLE I.
General Distribution by Occupation.

SUBSIDIARY TABLE II.

Distribution of the Agricultural Population by District and Natural Division.

Agency and Natural Division.	Population	AGRICULTURAL POPULATION.			Percentage of agricultural Population to total Population.	PERCENTAGE ON AGRICULTURAL POPULATION OF	
		Total.	Actual workers.	Dependents.		Actual workers.	Dependents.
1	2	3	4	5	6	7	8
<i>Agency:—</i>							
Gwalior Residency	...	2,187,612	1,193,642	488,606	705,036	54.5	40.0
Indore Residency	...	285,905	71,931	36,248	35,683	25.2	50.4
Baghelkhand Agency	...	1,555,024	1,014,026	644,600	369,426	65.2	63.6
Bhopal Agency	...	1,267,526	607,118	297,544	309,574	47.9	49.0
Bhopawar Agency	...	782,808	432,584	191,059	241,525	55.3	44.2
Bundelkhand Agency	...	1,308,326	472,860	299,531	173,329	36.1	63.3
Indore Agency	...	104,779	49,138	22,213	26,925	46.9	45.2
Malwa Agency	...	1,136,801	500,975	259,189	241,786	44.1	51.7
Total Central India		8,628,781	4,342,274	2,238,990	2,103,284	50.3	51.6
<i>Natural Division:—</i>							
Plateau	...	3,545,296	1,591,382	723,198	868,184	45	46
Lowlying Tracts	...	3,169,006	1,664,295	920,536	743,759	52	55
Hilly Tracts	...	1,914,479	1,086,597	595,256	491,341	53	55

SUBSIDIARY TABLE III.

Distribution of the Industrial Population by District and Natural Division.

Agency and Natural Division.	Population.	INDUSTRIAL POPULATION.			Percentage of Industrial population to total population.	PERCENTAGE ON INDUSTRIAL POPULATION OF	
		Total.	Actual workers.	Dependents.		Actual workers.	Dependents.
1	2	3	4	5	6	7	8
<i>Agency:—</i>							
Gwalior Residency	...	2,187,612	333,658	158,584	175,074	15.2	47.5
Indore Residency	...	285,905	57,469	30,077	27,392	20.1	52.3
Baghelkhand Agency	...	1,555,024	210,776	126,220	84,556	13.6	59.9
Bhopal Agency	...	1,267,526	257,127	128,720	128,407	20.3	50.1
Bhopawar Agency	...	782,808	119,442	58,346	61,096	15.2	49.0
Bundelkhand Agency	...	1,308,326	296,250	191,158	105,092	22.6	64.5
Indore Agency	...	104,779	13,986	6,368	7,618	13.4	45.8
Malwa Agency	...	1,136,801	186,753	90,262	9,6491	16.5	48.3
TOTAL CENTRAL INDIA		8,628,781	1,475,561	789,835	685,726	17.1	53.0
<i>Natural Division:—</i>							
Plateau	...	3,545,296	640,875	315,134	325,741	18	49
Lowlying Tracts	...	3,169,006	533,510	306,639	226,871	17	57
Hilly Tracts	...	1,914,479	301,176	168,062	133,114	16	56

SUBSIDIARY TABLE IV.

Distribution of the Industrial Population by Domestic and Factory Industries.

NAME OF INDUSTRY.	Owners, Managers and Superior Staff.	WORKMEN AND OTHER SUBORDINATES.		Total actual workers.	PERCENTAGE ON ACTU AL WORKERS OF.		REMARKS.
		Home workers.	Factory workers.		Home workers.	Factory workers.	
		1	2	3	4	5	6
Collieries	...	7	193	1,278	1,483	13·4	86·6
Cotton	...	53	118,180	320	118,603	99·7	2
Leather	...	10	99,780	110	99,900	99·9	·1
Fibre	...	1	13,888	7	13,896	100	...
Aerated Water	...	8	...	32	40	...	100
Distilleries	72	...	72	100	...
Opium	65	...	65	100	...
Stone Workers	...	123	1,942	627	2,692	72·1	27·9
Railway	...	267	...	2,918	3,185	...	100
Coch	...	8	184	221	413	44·5	55·5
Printing	...	9	...	169	178	...	100
Arsenals	...	1	954	376	1,331	71·7	28·3

SUBSIDIARY TABLE V.

Distribution of the Commercial Population by District and Natural Division.

AGENCY AND NATURAL DIVISION.	Population.	COMMERCIAL POPULATION.			Percentage of Com mercial Population to the total Population.	PERCENTAGE ON COMMERCIAL POPULATI ON.		
		Total	Actual workers.	Dependents		Actual workers.	Dependents.	
		1	2	3	4	5	6	
<i>Agency:</i> —								
Gwalior Ry.	...	2,187,612	60,738	23,520	37,218	2·8	55·7	61
Indore Ry.	...	285,905	9,580	3,817	5,763	3·4	39·7	60
Beghulkhund A.	...	1,555,024	6,970	4,370	4,600	·6	48·7	—
Ehopal A.	...	1,267,576	31,060	13,285	17,775	2·5	42·8	57
Bhopawar A.	...	782,808	9,160	3,928	5,232	1·2	42·9	57
Bundelkhand A.	...	1,308,326	28,645	14,010	14,635	2·2	49·0	51
Indore A.	...	104,779	3,402	1,418	1,984	3·2	41·7	58
Milwa A.	...	1,156,801	32,070	14,630	17,440	2·8	45·6	54
Total Central India	...	8,628,781	183,025	78,978	104,647	2·1	43·0	57
<i>Natural Division:</i> —								
Plateau	...	3,545,296	68,190	36,520	51,670	3	41	—
Lowlying Tracts	...	3,169,006	72,283	31,892	40,481	2	44	5
Hilly Tracts	...	1,914,479	23,152	10,656	12,496	1	46	7

SUBSIDIARY TABLE VI.

Distribution of the Professional Population by District and Natural Division.

AGENCY AND NATURAL DIVISION.	POPULATION.	PROFESSIONAL POPULATION.			Percentage of Professional Population to total Population.	PERCENTAGE ON PROFESSIONAL POPULATION OF	
		Total.	Actual Workers.	Dependents.		Actual Workers.	Dependents.
1	2	3	4	5	6	7	8
<i>Agency :—</i>							
Gwalior Residency	... 2,187,612	27,274	10,978	16,296	13	402	59.8
Indore Residency	... 285,905	18,25	6,636	7,039	4.8	487	51.3
Baghelkhand Agency	... 1,555,024	12,840	6,195	6,645	8	482	51.8
Bhopal "	... 1,267,526	14,644	7,227	7,417	11	494	50.6
Bhopawar "	... 782,808	6,413	2,894	3,519	8	450	55.0
Bundelkhand "	... 1,308,326	23,555	12,089	11,466	18	513	48.7
Indore "	... 104,779	967	392	575	9	405	59.5
Malwa "	... 1,136,801	16,154	7,747	8,407	14	480	52.0
Total Central India	... 8,628,781	115,572	54,208	61,364	13	470	53.0
<i>Natural Division :—</i>							
Plateau	... 3,545,296	55,312	26,760	28,552	2	47	53
Lowlying Tracts	... 3,169,006	45,716	20,526	25,190	1	45	55
Hilly Tracts	... 1,914,479	14,544	6,922	7,622	1	48	52

SUBSIDIARY TABLE VII.

Occupation by orders 1901 and 1891.

ORDER.	POPULATION SUPPORTED IN.			VARIATION. (+) OR (-)
	1901.		1891.	
	1	2	3	
I.—Administration	...	7,528	70,025	— 68,497
II.—Defence	...	12,455	17,154	+ 4,699
III.—Service of N. S.	...	343,749	349,353	- 5,604
IV.—Prov. & care of animals	...	183,490	97,177	+ 86,313
V.—Agriculture	...	4,842,274	4,965,740	- 123,466
VI.—Personal and domestic services	...	482,273	526,200	- 43,927
VII.—Food, drink, &c.	...	414,193	238,227	+ 175,971
VIII.—Light, firing and fuel	...	98,913	108,259	- 9,346
IX.—Building	...	34,849	75,170	- 40,321
X.—Vehicles and vessels etc.,	...	2,413	509	+ 1,904
XI.—Supply of material substances	...	45,696	34,819	+ 10,877
XII.—Textile, fabrics, etc.	...	304,299	330,857	- 26,558
XIII.—Metals and precious stones	...	105,671	131,341	- 25,670
XIV.—Glass, earthen, etc.	...	83,102	65,140	+ 17,962
XV.—Wood and cane, etc.	...	133,622	154,318	- 20,696
XVI.—Drugs	...	35,009	15,729	+ 19,880
XVII.—Leather	...	217,189	228,123	- 10,934
XVIII.—Commerce	...	183,625	273,433	- 89,808
XIX.—Transport	...	34,186	34,809	- 623
XX.—Profession	...	115,572	114,802	+ 770
XXI.—Sport	...	6,274	6,930	- 656
XXII.—Earth work	...	1,119,729	2,193,985	- 1,074,256
XXIII.—Indefinite	...	10,307	4,004	+ 6,303
XXIV.—Independent	...	311,758	276,709	+ 35,019
Total	...	8,628,781	10,318,812	- 1,690,031

SUBSIDIARY TABLE VIII.

Selected occupations 1901 and 1891.

Occupation.	Population supported in		Variation (+) or (-)
	1901.	1891.	
1	2	3	4
Land Lords	108,405	133,239	- 24,834
Cultivators	1,563,739	4,454,153	- 2,890,414
Herdsmen	83,240	765	+ 82,475
Weavers	50,959	155,545	- 104,586
Clerks	22,764	18,490	+ 4,274
Money Lenders	9,963	7,663	+ 2,300
Priests	16,094	29,740	- 13,646
Pleaders	304	3,208	- 2,904
Leather Workers	99,886	142,179	- 42,293
Goldsmiths	17,516	40,086	- 22,570

SUBSIDIARY TABLE IX.

Occupation of females by orders.

Order.	Number of actual workers.		Percentage of females to males.
	Males.	Females.	
1	2	3	4
I—Administration	3,154	240	7·6
A II—Defence	7,982	...	...
III—Service of native states...	156,430	9,370	6·0
B IV—Provision and care of animals	85,905	25,694	29·9
V—Agriculture	1,428,494	810,496	56·7
C VI—Personal service etc.	187,762	68,301	86·4
VII—Food drink etc.	137,384	80,998	59·0
VIII—Light, firing etc.	27,935	32,961	118·0
IX—Building	14,113	3,501	24·8
X—Vehicles and vessels etc.	720	136	18·9
D XI—Supply of material substances	16,208	6,074	37·6
XII—Textile, fabric etc.	103,275	71,211	69·0
XIII—Metals and precious stones	40,494	6,396	15·8
XIV—Glass earthen etc.	21,205	14,974	70·6
XV—Wood cane etc.	51,889	22,461	43·7
XVI—Drugs	15,472	8,540	55·2
XVII—Leather	80,110	27,278	34·1
E XVIII—Commerce	65,265	13,713	21·0
XIX—Transport	15,208	2,113	13·9
F XX—Profession	45,262	8,946	19·8
XXI—Sport	2,619	644	21·6
G XXII—Earth work	987,609	368,378	95·0
XXIII—Indefinite	1,106	4,144	374·7
H XXIV—Independent	124,927	50,722	40·9
GRAND TOTAL	3,027,026	1,637,291	52·1

SUBSIDIARY TABLE X.
Occupations of Females by selected Sub-orders and Groups.

Occupation.	NUMBER OF ACTUAL WORKERS.				Percentage of females to males.
	Males.	Females.	3	4	
	1	2	3	4	
Land Lords	... 100	100	100	100	47.0
Cultivators	... 100	100	100	100	44.6
Herdsmen	... 100	100	100	100	34.4
Weavers	... 100	100	100	100	38.3
Clerks	... 100	100	100	100	•05
Money Lenders	... 100	100	100	100	23.6
Priests	... 100	100	100	100	9.4
Plenders	... 100	100	100	100	...
Leather workers	... 100	100	100	100	32.2
Goldsmiths	... 100	100	100	100	9.0
					242
					34,629
					482,407
					1,081,332
					61,923
					36,841
					22,753
					8,059
					1,904
					1,378
					14,716
					804
					...
					24,331
					75,555
					16,067
					1,449

SUBSIDIARY TABLE XI.
Combined Occupations.

Order.	Selected occupation.	ACTUAL FIGURES FOR THOSE ALSO ENGAGED IN SUBSIDIARY OCCUPATIONS.										PROPORTION OF THOSE ENGAGED IN EACH 10,000 OR 1,000 ON TOTAL ENGAGED IN SUBSIDIARY OCCUPATIONS.				Proportion of total subsidiary occupations to the Principal occupation.			
		A.	B.	C.	D.	E.	F.	G.	H.	I.	J.	K.	L.	M.	N.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	20		
IV.	Herdsmen	...	...	83,240	42	7,528	12	4,598	1	1,197	13,323	32	5,650	9	3,406	4	898	
V.	Landlords	...	...	108,405	364	6,170	108	274	228	67	7,210	505	8,658	150	316	12	79	
XII.	Cultivators	...	...	1,563,739	11,372	19,827	886	11,727	1,874	1,138	19,994	66,818	1,702	2,967	133	1,755	171	2,992
XIII.	Weavers	...	...	50,959	45	2,130	31	458	3	...	1,067	3,734	121	5,704	83	1,226	8	2,858
XIV.	Goldsmiths	...	...	17,516	1	876	6	731	1	...	1,698	6	5,155	18	4,305	...	6	4,71
XVIII.	Leather workers	...	...	99,886	324	6,247	21	127	135	2	28,38	9,694	34	6,444	22	131	2	2,928
XIX.	Money lenders	...	...	9,963	67	470	9	54	36	6	638	893	7,357	141	847	94	94	10,000
XX.	Priests	...	...	16,091	23	1,501	121	358	12	246	2,341	98	6,668	517	1,529	51	86	1,051
"	Plenders	30,1	3	...	4	2	1	...	19	1,579	3,158	...	2,105	1,053	526	1,579	10,000
	Clerks	...	...	22,764	4	577	11	424	3	21	1,040	38	5,548	...	4,077	29	202	10,000

SUBSIDIARY TABLE XII.

Occupation and caste.

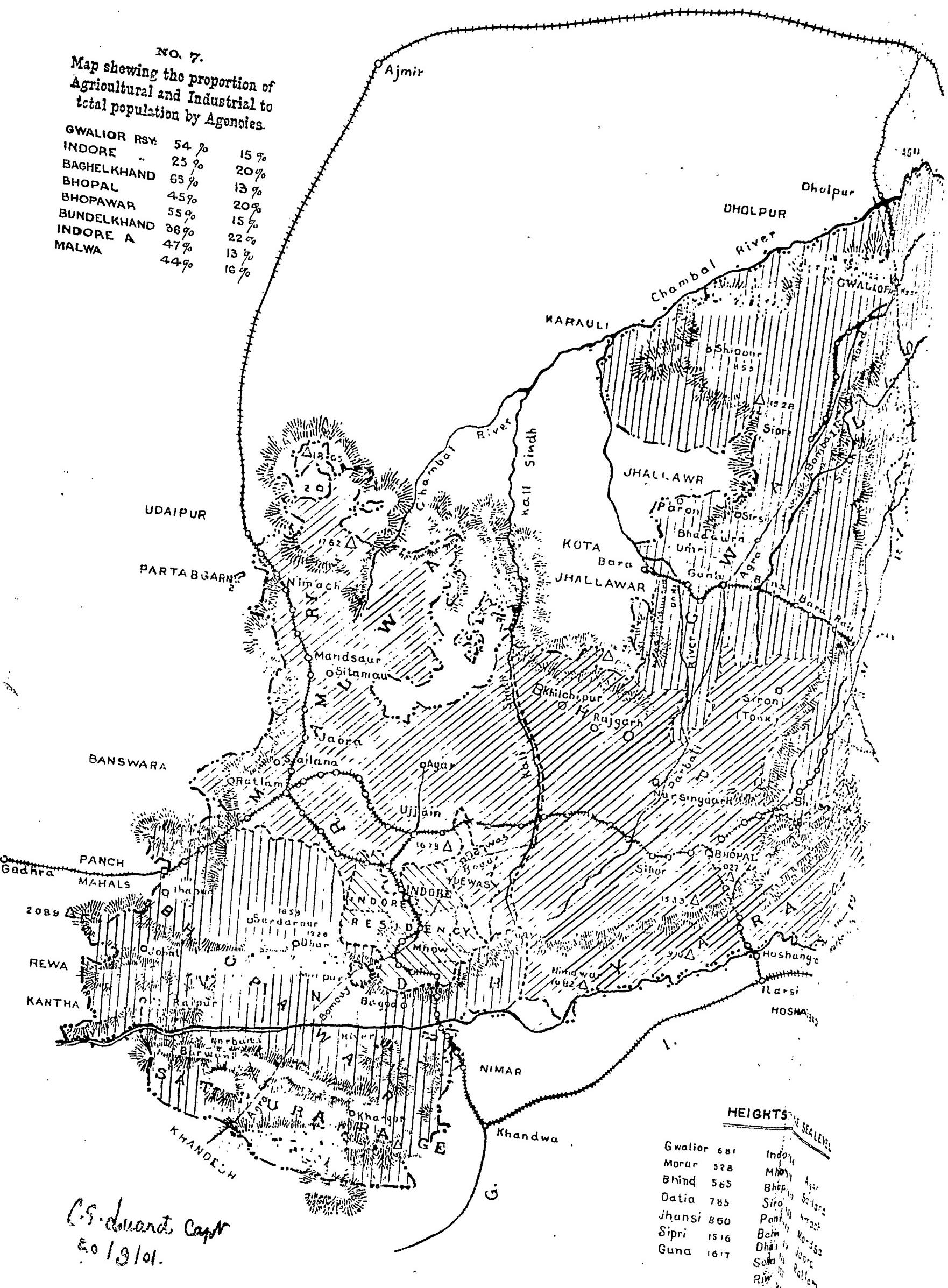
Proportion per 10,000 of actual workers returned under.

Dependents to
total popula-
tion.

Caste.	Traditional occupation.	Total Actual Workers.	Traditional occupation.	Proportion per 10,000 of actual workers returned under.						Dependents to total population.
				A.	B.	C.	D.	E.	F.	
<i>Hindus.</i>										
Ajna	...	4,940	6,009	2,121	21	27	11	10	518	7,163
Bania	Agarwal	...	4,082	18,725	1,929	94	694	73	52	6,278
"	Mahesri	...	5,543	9,227	2,806	184	617	119	180	6,329
"	Oswal	...	1,297	2,911	2,092	206	965	126	169	5,039
Bhat	...	...	465	16,181	153	121	2,127	115	182	4,493
Brahman Jijodia	...	...	925	26,214	172	122	2,658	77	173	1,323
"	Surzode	...	698	5,516	499	381	1,295	653	505	5,92
Shrimati	...	72	957	521	609	673	861	318	334	5,735
Dhangar	...	...	4,41	4,892	523	618	2,191	261	563	5,275
Gel.t.	...	...	4,717	5,239	4,469	51	4,562	217	41	5,076
Gujjar	...	5,397	83,170	3,129	105	3,693	175	51	4,822	
Joshi	...	238	5,469	253	12	1,614	116	50	4,449	
Kandera	...	1,778	9,121	1,028	53	2,814	25	3	2,057	
Khangar	...	...	19,163	...	713	2,773	240	36	42	4,728
Manatha	...	10,952	18,185	9,983	1,469	763	652	15	100	4,200
Rajput	...	1,60,318	2,55,207	2,917	202	2,770	179	105	141	4,701
Sondha	...	101	40,812	14	27	6,810	65	11	1	5,357
<i>Jains.</i>										
Oswal	...	...	13,304	18,198	2,794	51	362	111	24	6,155
Saracogi	...	...	3,159	6,417	2,33	38	236	256	41	5,211
<i>Musalmans.</i>										
Moghul	Pathan	...	...	6,721	...	746	1,111	416	731	89
Saiyad	...	...	9,642	62,193	674	682	1,054	413	717	87
Shaikh	...	...	...	17,704	...	745	1,179	351	762	180
<i>Animists.</i>										
Arakh	...	...	...	...	...	745	995	479	1,041	171
Harud	...	...	...	...	...	...	...	...	113	113
Iala	...	50,110	73,202	3,847	...	...	...	...	307	307
...	...	...	107,036	...	...	...	...	1,007	31	31
...	32,924	44,119	3,711	922	3,701	15	2,396	15	1,392	46
...	54	89,177	4,556	29	3,556	28	339	2	36	59
...	...	6,646	4,465	8	4,465	17	42	...	1,171	4,118
...	10	17,667	3,193	33	3,193	17	219	2	2,819	5,074
...	20	81	2,973	81	2,973	12	320	1	534	4,594
...	...	85	41,353	43	41,353	10	1,015	2	3,166	3,967
...	...	...	2,346	...	2,346	1	1,156	...	2,015	4,543
...	...	...	...	...	...	...	...	...	5,790	5,790

NO. 7.
Map shewing the proportion of
Agricultural and Industrial to
total population by Agencies.

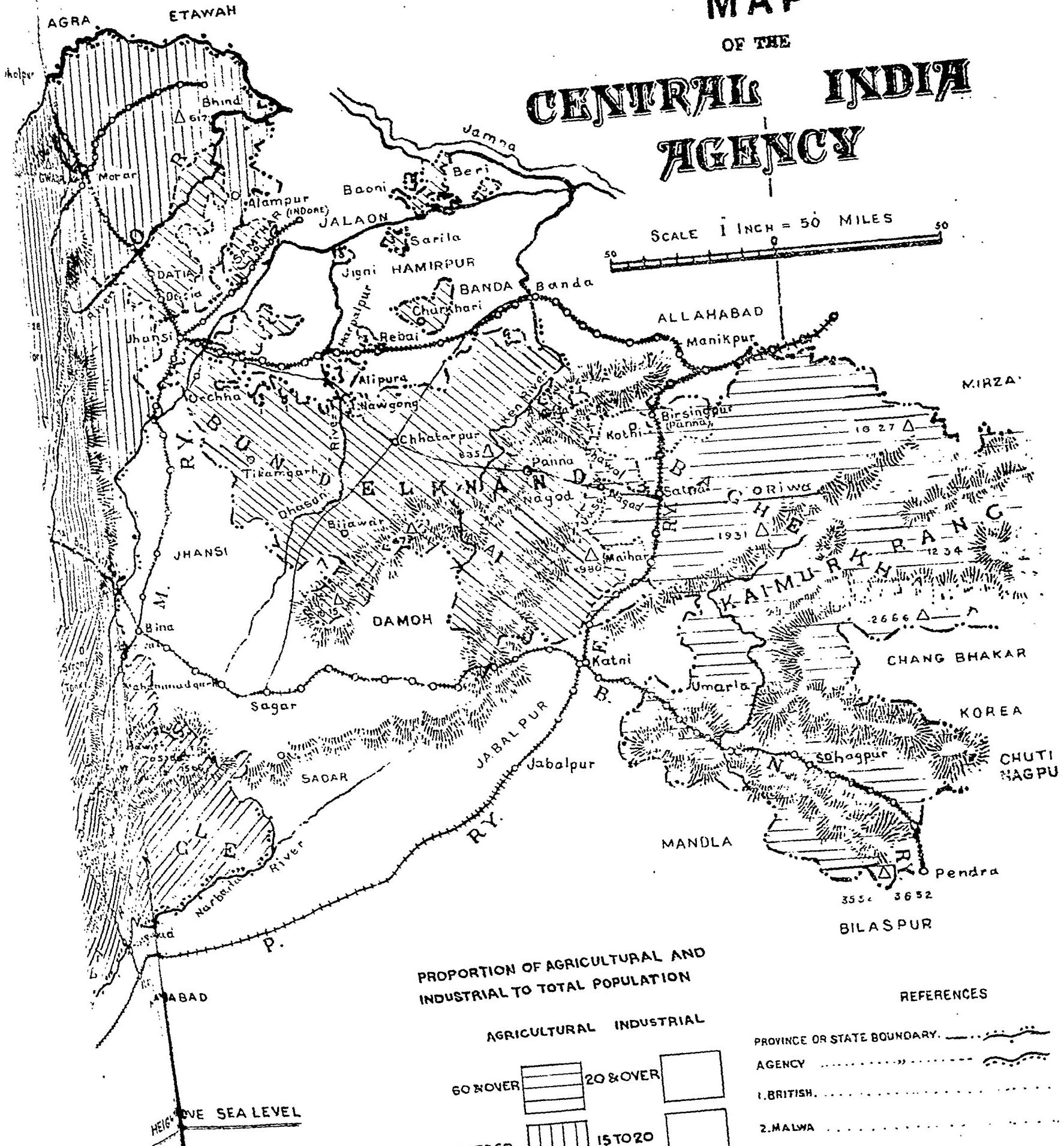
GWALIOR R.S.Y.	54 %	
INDORE	25 %	15 %
BAGHELKHAND	65 %	20 %
BHOPAL	45 %	13 %
BHOPAWAR	55 %	20 %
BUNDELKHAND	36 %	15 %
INDORE A	47 %	22 %
MALWA	44 %	16 %



C. S. Collected Capt
60/9/01.

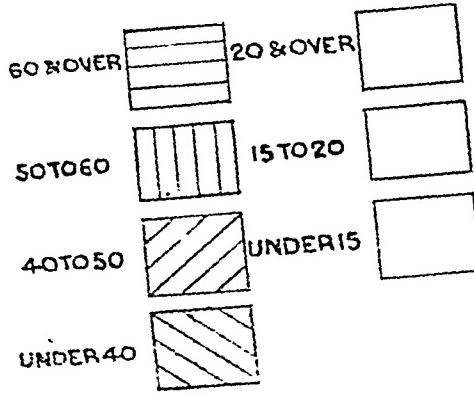
**MAP
OF THE
CENTRAL INDIA
AGENCY**

SCALE 1 INCH = 50 MILES



PROPORTION OF AGRICULTURAL AND
INDUSTRIAL TO TOTAL POPULATION

AGRICULTURAL INDUSTRIAL



HEIGHT ABOVE SEA LEVEL

Gwalior 161	786
Morar 528	819
Bhind 722	1617
Betwa 722	705
Jhansi 225	1147
Sipri 1516	2111
Gund 107	428
	532
	545
Ayar 1673	
Sailana 1847	
Nimach 1613	
Mandsaur 1514	
Jaura 1618	
Ratlam 1663	

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